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"As the Truth is in Jesus."

Dr A H Strickler

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Poetry.

THE ETERNAL SONG.

The day shall come when not again
By any shall be said,
Lo, here the wine-cup in His name,
The sacramental bread,
For then by Christ's own hand the soul
Shall be forever fed.

Soon dawns the day when nevermore
Shall the baptismal tide
By any man, to babe or men,
Be evermore applied,
Because each soul as clean as God
Forever shall abide.

When not again from human lips
Shall rise upon the air,
Nor stir the soul to mutest speech,
The faintest breath of prayer;
For then all things that God can give
Its own already are

Our worship, born of earthly need,
With earthly need decays;
Beginning ere the earth was made,
Not measured by its days,
This only shall endure of all,—
The dialect of praise!

God's universal language this,
The tongue which never dies,
The simplest, sweetest speech of soul.

Its accents let us prize,—

Since, low or loud, our songs are but

Rehearsals for the skies.

—Dr. Wm. M. Baker, in Our Continent.

Communications.

For The Messenger.

REV. DANIEL GRING.

Father Gring was one of those quiet and unobtrusive men who attract but little attention and yet accomplish, in their own peculiar way, a vast amount of good. Men of this cast are well adapted to the office and work of the ministry where there is so much and such constant need for the exercise of meekness, patience, and resignation. In all these qualities father Gring stood pre-eminent. His naturally mild and humble disposition inclined him, at the same time, to live retired and to confine his attention and efforts to the particular field of labor assigned him.

The subject of this sketch was born Feb. 8th, 1811, on the banks of the Tulpehocken creek, in the vicinity of Reading, Berks county, Pa., where his childhood and early youth were also spent. He was the son of David Gring and of his wife Anna Mary, a daughter of the Rev. John Waldschmidt, one of the pioneer ministers of the Reformed Church in this country, a sketch of whose life is found in the second volume of the "Fathers of the Reformed Church." Mr. Gring's occupation was that of a miller and farmer. It was here, on the banks of the noted Tulpehocken, amidst rural scenery, and while assisting his father in these useful labors, that his attention was directed to the office and work of the holy ministry. Of the nature and extent of his preliminary train-

* Syn. Min., 1833, pp. 9, 23; 1835, pp. 47, 54; 1836, p. 19.

ing we have no definite information; but from the character of the times and the limited opportunities which he possessed, we may presume that his education was somewhat defective. His father died before the son had attained the age of twenty-one; and, having been reduced to straitened circumstances, the children were left to provide for themselves. About this time the subject of our sketch resolved on devoting himself to the ministry of reconciliation. For two years he studied under the direction of his elder brother—the Rev. John Gring—one of the oldest ministers in the Reformed church of this country. In 1833, he applied to the Synod for licensure and ordination; but, being found not sufficiently prepared, he was advised to pursue his studies; for a time, in the Theological Seminary of the Reformed church, then under the supervision of the Rev. Dr. Lewis Mayer. He was ordained in the year 1835, and installed as pastor of the Paradise charge in the vicinity of Milton, Northumberland county, Pa., as successor to the late Rev. Henry Wagner, of blessed memory.* He remained in this charge for a period of eighteen years, up to 1853.

In the month of May of this year—1853—father Gring entered upon his pastorate, as successor to the Rev. John Reinecke, in the Shrewsbury charge, in York county, Pa., which he continued to serve for twenty-seven years up to within about two years of his death, when, in consequence of his increasing bodily infirmities, he was obliged to resign and retire from the active duties of the ministry. After his retirement, he resided temporarily at Glen Rock, within the bounds of his late charge; but removed to York, Pa., about one year prior to his decease. The last six months of his life were months of suffering, his system gradually giving way under the pressure of his severe and manifold afflictions. At times his sufferings were intense, but his death came on stealthily, by the gradual wasting away of his strength, induced by the nature of his disease, which almost prevented the proper use of food. His end was peace, as might be expected from the well-known character of the deceased. His son, the Rev. William A. Gring, in communicating some facts in regard to the life of his sainted father, says: "I need not say that his death came to us, showing the same humble trust in the Saviour that we had all along witnessed in him as a father in his home, and as a worker in his office," and he adds, with a characteristic delicacy of feeling that commands our respect: "It is not for me to speak of what is so fragrant to the thoughts of our hearts in the personal life of our deceased one, and which belongs to us exclusively; as I really am not desirous about the rehearsal, even of what might justly be said of his public life in the way of commendation. There are so many infirmities, at best, of which he was fully conscious, and yet happy in the assurance that he should have them covered by the spotless sacrifice of Christ, and so be at rest and felicity in the Lord, that I feel inclined to think that he would himself, not want even his virtues to be rehearsed." We can fully appreciate these sentiments, while we feel ourselves constrained to bear decided and cheerful testimony to the many good qualities, and extraordinary zeal and fidelity of our sainted brother.

At an early period in his ministry, Mr. Gring was married to Miss Catharine Morrison, a daughter of Samuel Morrison, Esq., of Milton, Pa., a member of his congregation at that place. She, together with some children, three sons and four daughters, survives the husband and father. Two of the sons are in the ministry of the Reformed church; one of them, the younger, is laboring as a missionary in Japan.

Father Gring died at his residence in York, Pa., on Wednesday, the 31st of May, 1882, at 6:30 o'clock, p. m., aged 71 years, 3 months, and 23 days. He was buried in Prospect Hill cemetery, York, Pa., and the funeral services held in Trinity Reformed church, on the following Lord's day, at 2 o'clock, p. m. With the

officiating clergyman, the Rev. Dr. J. O. Miller, were associated the brethren Waner, Hilbush, Sauerbeer, and Dreisbach, of the Reformed church, who acted as pallbearers on the solemn occasion. The Rev. Dr. Miller delivered an appropriate and edifying discourse on the beautiful words, in Acts xiii. 36, "David, after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers." The Classis at Zion, which was in session at York, when father Gring expired, took suitable action in regard to his death and funeral services connected with the burial.

Father Gring deserves an honorable place among the earnest and faithful ministers of the Reformed church. For a period of forty-five years he labored in the vineyard of the Lord, zealously devoted to the work in which he was engaged. His extreme modesty and retired habits of life, prevented him from being as extensively known as some others; but his labors were not the less abundant or fruitful. His humble and unostentatious life was wholly given to the Lord and quietly spent in His service and to His praise. His good example and earnest life have given to the Church two of her best and most useful ministers—the elder laboring in the home field, and the younger among the inquiring millions of Japan. May they be equally successful in winning souls for Christ as was their sainted father. X. Y. Z.

Easton, Pa., June 20, '82.

For The Messenger.
DEVOTIONAL, NOT FINANCIAL.

The matter of ministerial support, it would appear, is so imperfectly understood that it really becomes the part of wisdom to look into the actual nature of it, with a view to a clearer apprehension of what is involved. Such inspection is equally necessary for ministers and people, for a mutual appreciation can have a proper existence only as they get an insight into the real nature of what is seemingly nothing more than a financial transaction. It is made all the more urgently necessary, moreover, by the fact that the world brings the grave charge of venality against an order of men, who, whilst professedly making proclamation of a free salvation, are paid, they say, by the year for rendering such service. Such reproach can be justified only on the ground of a complete misapprehension of the main features of the matter dealt with.

St. Paul, writing to the Corinthian Church, sets the entire subject in a position from which both sides can be viewed most plainly. "Do ye not know," he reminds them, "that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

Here then, plainly enough, is the theoretical usage relative to the maintenance of the priesthood, cited in proof of what is asserted to exist in Christianity, in some sort, as a parallel. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Whilst it is not pretended that the Christian ministry are to be looked upon as a hierarchy after the order of the Aaronic priesthood, there must still be a correspondence existing, sufficiently marked to warrant the reference here made. Without some degree of approximation on the part of the orders themselves, it could hardly have any real meaning one way or another.

The Apostle points out the source of subsistence for the Christian ministry. This he declares to be the gospel itself; just as the temporal necessities of the Jewish priests were provided for within the scope of their administration. But then, how can this thing be? for certainly neither temple nor altar nor gospel could here be represented as the source of a miraculous supply. Let us see. The reference clearly involves the relation, on either hand, of priesthood and ministry. Their official position is regarded by the writer as placing them, in the execution of the functions of their office, between the people and God. The Jewish priest stands at the altar clothed with the powers of his sacred office,

which he administers unmistakably, in behalf of the people. The Christian minister stands in the presence of the great congregation with the "everlasting gospel" in his mouth. But then his official character is rounded out into the entire scope of religious administration. The preaching of the gospel brings with itself, unavoidably, the worship of the Lord's house, and the administration of the sacraments of the Church, so that the official position of the minister relates him to the people "in Christ's stead."

It is not difficult to see, from the present standpoint, that the support of the ministry has its source really laid in the *devotions of the people*, represented here by the "altar." The devout Jew brings an offering to the altar of Jehovah, which is, most plainly, an act of worship performed to Him in His temple. No part of what is presented is brought for the priesthood. The entire offering is solemnly made before the Lord to whom, now, it becomes a sacrifice. But here St. Paul will have it, that "they which wait at the altar are partakers with the altar." The officiating priest completes the act of worship for the devout Jew (for he cannot consummate it in person) by giving his offering to the God of Abraham in actual sacrifice. The altar consumes it, eats it up; but we are assured the priests "are partakers with the altar," receiving a portion of the sacrifices for their personal consumption, and thus actually partaking with the altar of what is given to Jehovah upon it.

So in like manner of those who "minister about holy things,"—perform the general temple services—it is said they "live of the things of the temple." The reference here seems to be to the tithes and first-fruits and shew-bread and whatever other gifts were brought thither by the devout.

The support of the Old Testament priesthood has then its source laid in the temple worship itself; for it must be clear that the people have no direct agency in the matter, but are, at best, only indirectly concerned. They do not bestow any gifts on the priests, nor do they remunerate them for services rendered. The God, whom the people go up to the temple to worship, supplies the wants of His officiating servants from the offerings made at His altar to *Himself*, by the devout, as acts of religious consecration and reverence, and devotion.

"Even so hath the Lord ordained (appointed, arranged, fixed,) that they which preach the gospel should live of the gospel." Surely then, the Christian ministry, no more than the Jewish priest, is *hired* by the people, and paid by them an equivalent for services rendered under a contract. The transaction, at bottom, is not financial at all, but unmistakably *devotional*; for this is the very deduction drawn by the Apostle from the Mosaic usage, if it is indeed to have any real meaning at all. Just as the priesthood were not paid by the people for officially presenting their offerings and prayers to Jehovah, so do Christians not pay the ministry for officiating in their behalf before the Lord; but they present their offerings before God as the proper complementation of divine worship.

What now the people lay upon the spiritual altar of the gospel and devote to the service of Heaven, as an act of worship, the Master bestows upon His servants and representatives; and that is called the minister's salary.

The Christian ministry then actually "live of the gospel," for they partake with it of the offerings which a grateful people devote to God, so to speak, at the altar of the Christian temple.

REX.

For The Messenger.

SOME OF THE DOINGS OF THE MARYLAND CLASSIS.

The sessions of the Maryland Classis held recently in Middletown, Md., were more than usually interesting and important, beginning with a solid and very appropriate sermon by Rev. N. H. Skyles, (who discharged that duty for the retiring President, Rev. L. F. Hoffmeier, the pastor loci,) on the words of St. Paul, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake." The proceedings throughout for their dignity, parliamentary order, and great good feeling, impressed very favorably those who attended the sittings.

Among other noteworthy things, your correspondent will get down only a few, which will be of interest to the MESSENGER's public, and first the *Parochial Report and the Report on the State of Religion* give evidence of considerable progress, both as regards the extensive and intensive sides of church work. Some new congregations have been formed, new churches built, old ones repaired and improved; the financial condition in every direction better than ever before, and the outlook for greater activity and success never more hopeful. Internally, things have been equally prosperous, (the outward improvement indeed has been the legitimate fruit of inward progress,) as the reports speak of better attendance upon the means of grace—peace and harmony as generally prevailing—the spirit of mission largely on the increase, manifesting itself in the organization of Missionary Societies, and more liberal contributions to the cause. These tidings, with a healthy increase in actual membership, indicate that the old Classis of Maryland lives and works as of old.

Among other things claiming attention in this connection, was a resolution (which was adopted) asking the editor of the MESSENGER "to boil down" the reports of the various Classes on the State of Religion, giving only the salient point of each, thus making one of two readable and interesting articles. Surely the MESSENGER becomes in large part very dreary and uninteresting reading for months after the meetings of our many Classes. Among other matters that came out in the debate on this resolution, was the fact that some time ago a comparison was made between the report of the Virginia Classis and the report of another Classis, whose name we suppress, by the reading of sentence for sentence, from which it appeared that the one report had been made to do service for the two Classes. In point of time, the report was the property of the Virginia Classis, but the fact remains, that these documents are necessarily so much alike, that when you read one you virtually read them all—saving perhaps the few things, that this resolution would have the editor pull out and combine into one article.

DIVISION AND RECONSTRUCTION OF CHARGES.

This good and most necessary work was begun by the division of the Westminster Charge, the Westminster and Kinder's congregation constituting one, and the St. Matthew and St. Mary's (Silver Run county,) the other. Taneytown, Mechanicton, Slade, and Jefferson Charges, will follow this example shortly. Jefferson probably during the current classical year. A suburban charge in the immediate neighborhood of Frederick, is among the possibilities in the near future. In this connection it may be proper to mention also the new mission in East Baltimore, for which the Classis pledged itself for \$1000—the money to be devoted to the building of a chapel at an early day. There are also at least three other localities in Baltimore and its neighborhood, that will be occupied at no distant day. The success attending the Washington experiment, has demonstrated what can, with a little pluck and energy, be done in mission work in large cities. A work in which we as a church, have been fearfully deficient.

The Rev. Dr. Welby, a minister of the M. E. Church South, was received into the membership of the Church. The committee on examination and licensure, to whom he was referred, after an interview and the reading of his testimonials from ministers of the M. E. Church, both north and south, immediately recommended that his application be sustained, and he was accordingly so received. Dr. Welby is the son of a reformed elder, and was in early life catechized by Drs. Fisher and Heiner, while pastors of the Emmettsburg Charge.

THE DIVISION OF THE CLASSIS.

An overture from the Mercersburg Classis asking that we cede to it a certain congregation in Washington county, Md., was respectfully declined, as there is a proposition at our next meeting, to divide the old Maryland Classis, detaching Baltimore, Washington, Manchester, Westminster, Emmettsburg and Taneytown, which, with the county of Montgomery and the eastern shore of Maryland, to complete the new Classis of Baltimore. There are congenital reasons why this division should take place and doubtless it will be, in due time be made. For other motions the readers of the MESSENGER are referred to the report of the proceedings by the Stated Clerk of Classis, and it remains only to be said, that the meeting of the Classis at Middletown in the year 1882, will long be remembered by the members, as well as for the interest and importance of its proceedings, as for the boundless hospitality with which they were entertained by the good people of brother Hoffmeier's congregation, who among other beautiful decorations of the Church, had spaned the pulpit recess with the word "welcome" in white, in a background of evergreens.

G. L. S.

Family Reading.

THE LIFE OF LOVE.

BY MARIANNE FARNHAM.

"You have heard it said—and I believe there is more than fancy even in that saying, but let it pass for a fanciful one—that flowers only rightly flourish in the garden of some one who loves them."—RUSKIN.

Do you know the love-kept garden?

The pleasant proofs are there;

Love's hands are always busy,

And the loving heart takes care;

Affection's eyes read quickly;

Each little floweret's needs

Of sunshine and of shelter,

And deliverance from weeds:

And gentle fingers trim the plants,

And cool drops from above

Steal downward to the very roots,

And speak of love.

And in this well-kept garden

Love meets a glad return,

And the heart made wise by tenderness

Sweet secrets can discern;

The pansies speak of heart's ease,

The lilies bend with bliss,

The red lips of the roses

Seem lifted for a kiss;

The happy faces of the flowers

Meet the one kind face above,

And pouring perfume lavishly,

Give love for love.

Do you know the slighted garden?

The ground is hard and dry;

The lilies fade before their time,

The rose-leaves scattered lie;

Unchecked the rank weeds flourish,

The winds unhindered beat;

The fragile stems are trodden low

By rough and careless feet;

No hands are busy tending them,

No hearts with pity move,

And so they slowly droop and die

For lack of love.

Each home may be a garden,

And precious human flowers

Fill all the year with sweetness

And the glow of summer hours.

The laughter of the children,

The happy, peaceful prayer,

The smiles on aged faces,

The peace and plenty there,

The tears that come of gladness,

And the bright eyes raised above,

Are flowers that owe their culture

Alone to love.

Alas! for all the loveless,

And for the joy they miss—

The gladness of true service,

The foretastes of heaven's bliss!

Oh, love can make a garden

Of this poor world of ours,

Can bid the dreary desert

Be beautiful with flowers.

So let us all be loving!

And thanks to God above

That flowers are springing everywhere

For those who love.

Selected.

OLD HUNDRED.

BY KATE HARRINGTON.

"The dear old tune!" exclaimed Aunt Mary, as she threw herself into an easy chair, on our return from church whither I had accompanied her that Sabbath morning. "How strange, Lizzie, they should have chosen that to-day."

"Why, Aunty," I said, laughing, "Old Hundred is sung everywhere, you know."

"Yes, yes," she answered dreamily, then after a pause, "Perhaps your father never told you of my fondness for this old tune. If not, and you would like to listen, sit down and I will tell you."

"He never mentioned this especially, Aunt Mary," I said, drawing my chair beside her, "but always spoke of you as the most devoted of sisters."

"Yes, yes, I know, the boys all gave me undue praise. There were six of them, you know, and I was the only sister. Their favorite tune was 'Greenville,' because mother sang it to the cradle hymn. Your father is the only one who cannot remember the sweet melody of mother's voice, for he was only a prattling baby when she went to sing in the heavenly choir."

How often, in maturer years, have I heard my brothers refer to the hallowed influences of that simple melody. How its restraining and holy power withheld them from the peril that beset early manhood, and how even now, their own lips repeat it to the grandchildren who nestle in their arms. But Old Hundred was father's favorite and every Sabbath morning, before we knelt around the family altar, our voices were wont to join in the same melody, and the words that arose, as if an invocation to Him who had given us the day of rest, were,

"Be Thou, O God, exalted high."

I am next to the eldest of the family, as you may know, and never since my earliest recollection, save once during severe illness, has this my matin hymn failed to mark the return of the holy Sabbath.

When mother left us, the care of the family devolved upon me, and, being the only sister, my brothers naturally turned to me for counsel and assistance. Even now they refer to my noble self-sacrifice, but I think their gentleness and patience had much to do with my success.

I believe it never occurred to either of them or myself that I should ever let the image of another glide into my thoughts

and claim a place in the sacred sanctuary of my heart. We seemed to live so entirely for each other, banded together, as it were, by the golden memory of the love that had warmed and brightened our childhood; the voice that had taught us 'Our Father,' and warbled the cradle hymn above our pillow; the dear mother, who, though absent, had left her bright example as a beacon and a guide. So, when my oldest brother Henry brought his friend, Howard Leslie to our home, I gave him a cordial sisterly welcome.

They had been 'chums' at college, and Henry had often spoken glowingly of his friend's superior talents and sparkling wit.

Leslie had graduated with the highest honors, and during the year that followed had been engaged in the study of law in one of our western cities.

Henry was associated with father in the mercantile business, and, on going to Chicago to purchase their spring supply, he had prevailed upon Leslie to abandon his books for a while, and return with him to rusticate in our quiet village.

There was a peculiar fascination in the manner of our guest that charmed me from the first. He had an irresistible way of winning the confidence of those around him. Ben, (your father), the tease of the family, would often say mischievously, after Henry's friend had been some weeks with us, 'I can't tell to which he is most devoted, Mary—father or yourself.'

We soon found that father appreciated his attentions, for he grew daily more fond of the young man's society. There was one thing, however, that we all remarked, he never convened with us at family worship; always making his appearance in the morning after breakfast was announced, and bidding us good night before we assembled to receive our evening benediction.

"It may be a feeling of delicacy," was father's suggestion once, on referring to it. "He may fear it would be an intrusion upon the hallowed precincts of the family circle. Would it not be as well, daughter, for him to grow accustomed to these devotions."

I felt a crimson flush on cheek and brow at father's significant query, but answered as quietly as I might, that I would invite him to join us. So, on the evening following, as Howard lingered by my side, while yet the tender 'good-night' trembled on his lips, I asked him to remain with us at evening prayer.

A half sneer hovered, for an instant, about his lips, and he evidently repressed the words he fain would have spoken; then he paused a moment, as if framing a reply. "Well, join us in the morning, then," I urged, in answer to the slight excuse. "You will find us all gathered in the back parlor half an hour before breakfast is announced."

He did not promise, and, when morning came, I looked for him in vain. We were seated at breakfast when he made his appearance, but his head was bowed reverently while grace was being said, as if silently joining in the thanks that fell from father's lips.

During the week he spoke of returning to the city to resume his studies. Father urged him to prolong his stay, but he thanked him warmly for his hospitality and said he must not neglect his profession.

I said little, but suffered much, for, with the thought of separation came the knowledge that I loved him intensely, and with it the conviction that, even if he sought my hand, I must refuse; for, since I found he intentionally avoided family worship, I had made it a point to inquire into his religious views, and he had frankly confessed that he was an unbeliever. I knew from his manner that he wished father kept in ignorance of this, not doubting that my affection for him would induce me to pardon this "difference of opinion," as he lightly termed it. Had he understood me better he could have realized more fully the shock this revelation gave me.

The Sabbath morning dawned. I had risen early, for my unquiet thoughts had repelled slumber through the night. I knelt by my bedside and prayed for strength to meet my trial, for I felt that he would ask me to be his before the parting that would come with the morrow. Descending quietly I stole out on the balcony that shaded one of the windows of the back parlor. The family had not yet assembled, and, throwing myself upon a vacant seat, I again lifted up my heart in prayer to God for strength. Then came the desire to plead for his conversion—to ask that a miracle might be wrought, if need be, to awaken conviction in his heart—that Faith might be bestowed, without which I knew my happiness were wrecked, if entrusted to his keeping. But wherefore need I entreat while he kept his soul locked and his ear deaf to the offers of mercy? Why pour out my soul in strong petition while he dared heap derision on the solemn ordinances of our religion? I had no foundation whereon to build a hope, and my duty was plain—I must resign him.

Thus I pondered and struggled, with my head bowed upon my hands, and knew not of his approach until his hand was gently laid upon my shoulder and he spoke my name.

"What troubles you, Mary?" he asked as my face was lifted up to him with a cloud of sorrow still resting upon it. "May I hope it is the thought of my departure?"

And then he sat down beside me, and told me all he hoped and feared, and asked me to be his. But I was resolute. I spoke of the faith that had sustained me in every trial, and said I might not dare to link my fate with one who discarded the truths of the Bible and disavowed a belief in the providence of God. He smiled desirably, and said the love must be superla-

tive that could not accord to him the same privilege he yielded to me—that of holding to whatever belief my conscience approved.

"But my Bible forbids such unions," I said.

He had not perused it sufficiently to contest the point, so he answered indifferently, however, he would not—he could not believe I had the heart to cast him off for a mere difference of opinion. He would accord to me the broadest latitude of opinion, and would promise not to turn a deaf ear to my persuasions if I could convince him he was wrong, but he must entreat me not to be so cruel as to make this an insuperable barrier to our union.

He grew eloquent in his pleadings, and my heart joined in intercession, and, perhaps in that unguarded moment I might have yielded principles and belief to his persuasions, had not voices from within struck up the grand old anthem I loved so well:—

"Be Thou, O God, exalted high."

Involuntarily I arose, and, remembering that never since my mother's voice was hushed in death, had my own been missing when that hymn of praise ascended, I joined in the strain with my gaze turned heavenward and sang,

"And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here as there obeyed."

A silence fell between us as these familiar words died away, and I tried to picture my future without the sustaining grace of religion—without a family altar whence evening orisons and morning praises might ascend—without a fervent blessing asked upon our daily food.

"No, Howard Leslie," I said, when the fervent prayer from the inner sanctuary was ended, "I cannot be your wife. My home must have a Holy of Holies, whence the incense of prayer and praise will rise as a sweet smelling savor, well pleasing in His sight. You told me once there was little hope of converting you, and I know myself too well to suppose I could be happy beside the hearthstone where His presence was not felt."

"And this is your final—your irrevocable decision?" he asked, incredulously.

"It is," was my rejoinder.

"As you will," he returned, and bowing coldly, he quitted the balcony.

That was our last interview. He left us on the morrow, and I knew from father's tender manner toward me, that he supposed Leslie had gone without declaring his love. Father asked me to join him that evening, and, after tea, when my brothers had dispersed, I went into the parlor, where he sat alone, and, placing my hand reverently on the dear old Bible that lay in its accustomed place, I told him all—of the struggle it was costing me and the victory I hoped, through divine assistance, to obtain.

He was surprised and greatly moved at my recital, and said he had not dreamed that skepticism lay at the foundation of Leslie's belief, else he would have warned his sons of the danger of such companionship, instead of encouraging his affection for his only daughter. "But you have acted nobly, my brave girl," he said, kissing me fondly, "and may He whom thou wouldst have exalted be unto thee an ever-present help in time of need."

His sweet benediction seemed whispered round my pillow as at an early hour I sank to slumber, and I said before forgetfulness stole on, "I will never go forth from my father's house, sanctified as it is by prayer, if I cannot depart with one whose faith will lead him in the beginning to establish a family altar, and thus secure Heaven's blessing for the inmates of the home.

Twelve years rolled away. My brothers all but your father had married, and we three were left alone.

It was while visiting in Henry's family, that I first met Russell Clark, a physician who had lately come to practice in that neighborhood. I cannot better describe my first impression of him than to say that rest and peace seemed written on his face.

I spent a month at my brother's, during which time his calls were frequent. It was the sickness of the baby that first brought him, but after she recovered he continued his visits. When I spoke of my return, he asked me if I realized how deeply he should feel my loss, and then urged me to say that he might come soon and bring me back as his wife. I promised to think favorably of this request, but said father's approval must be gained before I gave my full consent.

I returned home whither he followed me before many weeks had passed. It was Saturday evening when he came, and on the morrow when we gathered as was our wont and dear "Old Hundred" broke the Sabbath stillness, a voice deep-toned and thrilling joined in the sacred melody.

Two score of years have passed since then, and one was marked with many tears, for my father, who, since our marriage, had made his home with us, was called to appear, face to face, before the Mighty One whom here he delighted to honor.

It was many Sabbaths before I could trust my voice, when that blessed hymn arose, but Russell and the little ones sang together and then we all knelt while he offered strong supplication in my behalf.

I have heard from Howard Leslie often since we parted, for Henry often spoke, with deep regret, of his headlong career, brilliant at its opening, but marred in later years. Twelve years ago, he married, but owing to domestic infelicity, he separated from his wife, who died a year after, leaving a child to claim his care.

Three years later brother Henry made us a visit, bringing with him a little girl of five summers. Calling Jeannie, my young

est child, to him, he said, "Here, sis, entertain this little lady, while I talk to mamma."

Henry then took me aside and told me it was Leslie's daughter. Her father, he said, had brought her to him with the request that I rear her with my own children, that she might have thrown around her, early, the restraining influence of Christianity.

I sent for Russell and explained to him Henry's mission, then we called the motherless one to us and asked her to share our home and hearts. So you understand now, Lizzie, how Stella was numbered with my lambs. She inherits from her mother a wonderful voice. At the early age of five, she could sing, with perfect accuracy, both the words and the air of my favorite hymn.

"Do you wonder, now, that I love it so?"—*The Christian Woman.*

THE EARLY ARISTOCRACY OF BALTIMORE.

MORE.

So early as 1770 there was an aristocratic class in Baltimore, educated and wealthy, who lived in splendor, and dressed in velvet and laces. The lines were very strictly drawn between the aristocracy and the lower classes. The manners of these ladies and gentlemen were elegant and courteous, but rather stately and ceremonious. Hospitality was general and boundless. The ladies wore pyramids of pasted hair surmounted by turbans, and their jewelled stomachers and tight laced stays held their bodies as in a vise. Their trains were fifteen feet long. A favorite dress of the ladies was a blue satin gown and white satin petticoat; the shoes were celestial blue, with

Miscellaneous.

"OVER THE WAY."

No fresh, young beauty, laughing-eyed,
Who reckons lovers by the score,
But just a sweet old maid, who died
While I was yet in pinafore.

She lived upon the shady side
Of that old-fashioned country street;
A spreading chestnut greenly tried
To screen the door of her retreat.

A tiny garden, trim and square;
A snowy flight of steps above;
And sweet suggestions in the air,
Of all the flowers the poets love.

Within the trellised porch there hung
A parrot in a burnished cage;

A foolish bird, whose mocking tongue
Burlesques the piping tones of age.

A branching apple-tree o'erspread
A rickety old garden seat;
No apples sure were e'er so red!
Or since have tasted half as sweet!

In Memory's enchanted land,
I see the gentle spinster yet,
With watering-pot in mitten hand,
Gaze proudly at her mignonette.

And when the spring had grown to June,
She'd sit beneath the apple-tree,
And dream away the afternoon,
With some quaint volume on her knee—

A gray-robed vision of repose,
A pleasant thought in Quaker guise;
For truly she was one of those
Who carry heaven in their eyes.

GEORGE WARRINGTON.
—Chambers' Journal.

Science and Art.

A BIG WHISTLE —The largest steam whistle ever made has just been constructed in Bridgeport, Conn. It is a brass whistle, and has a diameter of twenty inches. The bell is twenty seven inches long, while the whole whistle is four feet and nine inches in length and weighs four hundred pounds. It will require a boiler of 150 horse-power, having a pressure of one hundred and fifty pounds of steam to blow it. It is to be shipped to Canada, where, it is said, its shrieks will wake the echoes in four countries.

THE GREAT SALT LAKE.—Four barrels of the water will leave, after evaporation, nearly a barrel of salt. The lake was discovered in the year 1820, and no outlet from it has yet been ascertained. Four or five large streams empty themselves into it, and the fact of its still retaining its saline properties seems to point to the conclusion that there exists a secret bed of saline deposit over which the waters flow, and that thus they continue salt; for though the lake may be the residue of an immense sea which once covered the whole of this region, yet by its continuing so salt with the amount of fresh water being poured into it daily, the idea of the existence of some such deposit from which it receives its supply seems to be only too probable. For the past fifteen years, until last year, the lake has been gradually rising; but last year it receded two or three feet—a most unusual occurrence—owing to the exceptionally warm weather. There are no fish in the lake, but myriads of small flies cover the surface. The buoyancy of the water is so great that it is not at all an easy matter to drown in it. The entire length of the Salt Lake is eighty-five miles and its breadth is forty-five miles. Compared with the Dead Sea, the Great Salt Lake is longer by forty-three miles and broader by thirty-five miles.

SOME OF THE BENEFICIAL EFFECTS OF ELECTRIC LIGHTING.—An English writer, after describing the baneful effects of gas lamp upon the healthfulness of living rooms, goes on to notice some of the mischief done to books, wares, furniture and the like. The evil effects of the heat of gas jets is augmented, he says, by the large amount of water produced by the gas flame. Sixty burners will produce on the lowest computation two gallons of water per hour; hence in a November evening many large shops filled with delicate goods will have a nine-gallon caskful of water thrown into their atmosphere in the form of steam, to condense on any cool surface, as we often see it trickling down the windows in winter. But worse remains behind. The sulphur, always present in gas in larger or smaller proportion, according to the character of the coal employed, burns into sulphurous vapor, which passes in the air to the state of oil of vitriol. The eminent chemist, Dr. Prout, exposed water in a drawing-room in which gas was burned and found that it absorbed sufficient of these vitriolic emanations to reddened blue litmus and show the presence of free sulphuric acid. The fumes from gas will indeed, in the long run, discolor every sort of fabric, rust metals, rot gutta percha and reduce leather (as in the binding of books) to "a scarcely coherent powder with a strongly acid taste." After referring to the evidence of the librarians of the Atheneum Club, London Institution, etc., as to the rotting of the bindings of books kept in rooms lighted by gas, the writer says: "Drapers know to their cost how the edges of pieces of dyed fabrics become faded and rotten when kept long on the upper shelves of gas-lighted shops; no plant will grow in a room where gas is burning, and cut flowers quickly wither: while those who work long and habitually in gas-lighted rooms become blanched and sickly. From all these manifold evils electricity will deliver us."

Items of Interest.

any preceding year since the establishment of the General Land Office.

Five hundred head of cattle, brought from the West for shipment to England, turned out to graze on a farm near Montreal, were poisoned by eating a noxious weed. A large number died, and the remainder are under veterinary treatment.

William H. Vanderbilt has been offered \$100,000 for his famous trotting horse, Maud S., and refused the offer. Mr. Vanderbilt may enjoy the satisfaction of having prevented the would-be purchaser from indulging a piece of fearful extravagance.

The condition of Ireland may be inferred from the ominous fact that "the Lord Chief Baron of the Exchequer in Ireland, in opening the Dublin Commission, said fifty-six per cent. of the crime in the city and seventy per cent. in the country was undetected."

Herbert Spencer is averse to going to church anywhere and at any time. He thinks that it is encouraging ecclesiasticism. He descended, however, to attend the funeral of Darwin in the stately Abbey of Westminster. What a silence fell upon atheistic speculations when death steps in.

The Queen of Madagascar has ordered the framing of a prohibitory law in her dominions "forbidding the manufacture or importation into her territories of brandy. A breach of this ordinance will entail the forfeiture of ten oxen and ten dollars fine. If the penalty cannot be paid by any offender it must be worked out at the rate of ninepence per day."

"It is my intention to bring the star route cases to a close before July 4," said Judge Wylie on Thursday, "even if we have to sit up nights and work Saturdays to do it." On Thursday the Judge severely censured the newspaper rumors which attributed to one of the jurors, Mr. Hugh J. Murray, a bias in favor of the accused. He thought it the duty of the District Attorney to take official notice of these newspaper articles, which tended to embarrass the administration of justice.

President Angel, of the University of Michigan, who was until recently United States Minister to China, thinks that the veto of the Chinese bill will have very little effect on Chinese immigration. He says: "The people do not generally know there is such a country as America. I suppose I could have asked a thousand Chinamen whom I would meet on the streets of Shanghai whether any such thing as Chinese immigration had been discussed by them, and they would not have known what I was talking about."

According to the Census returns, the live stock on farms in the United States on June 1, 1880, was as follows: Horses 10,357,981; mules and asses, 1,812,932; working oxen, 993,970; milch cows, 12,443,593; other cattle, 22,488,500; sheep, 35,191,656; swine, 47,683,951. The rate of increase from 1870 to 1880 was, in horses, 45 per cent.; mules and asses, 61 per cent.; milch cows, 39 per cent.; other cattle, 65 per cent.; sheep, 24 per cent., and swine, 90 per cent. In working oxen, there was a decrease of 25 per cent.

This country consumes over half a million pounds of opium annually, and the habit of smoking the drug seems to be rapidly growing, as the statistics of the Custom House shows that, while the imports of opium in 1881 were less than those of 1880, there were imported 5,000 pounds more of the smoking preparation than in the previous year, and, as the Chinese population does not increase in proportion to the amount of the drug, the supposition is that the Americans are taking to the use of it. In 1871 the imports of the smoking opium were 11,554 pounds, valued at \$113,625; in 1872, 30,118 pounds, valued at \$330,786, and in 1881, 66,416 pounds, valued at \$761,349, and the total imports from 1869 to 1881, inclusive, amounted to 514,505 pounds, valued at \$5,396,675.

Farm and Garden.

WHAT CAN BE SOWN IN JUNE.—Those who have a time of "making garden" in early spring, and doing up the sowing all at once, do not get the greatest good from their gardens. There are many vegetables of which the season can be greatly prolonged by making successive sowings. A striking example of this is Sweet Corn, which, by judicious sowings may be had every day until frost stops its growth. In many localities, the most thoroughly tropical plants, such as Lima Beans, Okra, and the Melons, do better if put in now than if sown earlier. For succession, after the first sowing, put in Bush Beans, Beets, (allowing plenty to be used as beet greens), Cucumbers, and other pickle plants. Carrots, Kohl Rabi, and Salsify, are among those that may still be sown and make a crop before frost arrives. *American Agriculturist* for June.

COW'S MILK FOR COLTS.—With proper care and but very little more real outlay, a colt can be made as large, and worth more at twelve months than the ordinary two year old. During the first six months of their lives vast numbers of colts are half starved, without its once occurring to the minds of their owners what makes them appear so unpromising. The trouble is that many mares are but indifferent nurses at best and when kept at work on a diet of hay, corn and water, as is so common in every neighborhood, the colts have, with a maximum of tiring, wearing exercise, but a scant supply of such sustenance as they require to keep them going, to say nothing of remaking any appreciable growth. When very young the colt can be taught to drink fresh cow's milk, and after three or four weeks will drink skim milk, or almost any that a pig will; and if supplied with it at regular intervals, not too far apart, it will show an increase in growth that will be very pleasing.

SALT AS A FERTILIZER.—The Massachusetts Agricultural Society has arrived at the following conclusions in regard to the value of salt as a manure: "That salt has the property of hastening the maturing of all grain-crops; that wheat on salted land will ripen six to ten days earlier than on unsalted land, all other conditions being equal; that it increases the yield from twenty-five to fifty percent; that it stiffens the straw and prevents rust and smut; that it checks, if it does not entirely prevent, the ravages of the chinook bug; and that there is no danger of a man's pocket permitting him to put too much salt upon his land, as two barrels per acre will injure no grain crop. The best time to sow salt is in the spring, and it ought to be the first thing done on either fall or spring plowing, as all after-stirring of the land assists in

its equal distribution through the soil. The best and easiest method of sowing salt, and in the absence of a machine for that purpose, is to sow it from out the rear end of a wagon, the sower using both hands while the team is moving at a slow walk. In this way thirty to forty acres can be sown in one day. The quantity used may be from 150 to 300 pounds per acre, but the larger quantity is the better."

Books and Periodicals.

MARTIN LUTHER. A historical life-picture, translated from the German of Dr. A. Wildenhahn, by Rev. G. F. Spieker; edited by John K. Shryock, A. M., editor of the *Fatherland* series, Easton, Pa.; M. J. Riegel, publisher, Phila., Pa.; J. Frederick Smith, 1882, cloth, pp. 434, price \$1.50.

This is one of a series of books to which the attention of our readers has been called, and in our mind it is the most engaging and interesting volume that has yet appeared. We have read it with double interest because we recognize it as the same work that appeared a number of years ago under the name of the *Blind Girl of Wittenberg*—only that was a shortening of the tale that might almost be called a mutilation. The sayings here put into the mouth of Luther were doubtless all uttered by him at some time, as is claimed in the preface, and no small degree of ingenuity has been shown in weaving them together. But in the days when the first volume to which we have referred was issued even Lutherans were not prepared to receive the teachings of the great Reformer. His doctrine of the sacraments, confession, absolution, etc., were derided by many of his professed followers as popish, and this with other considerations may have led to the modification of the book. Be that as it may, we are glad to find that the "life-picture" now appears as Dr. Wildenhahn wrote it. The work is well translated and well edited. The tale is one of thrilling interest. Luther's great impatience with Zwingli and Ecolampadius, which comes out in one or two chapters, is what every one is led to expect, but it is less objectionable than in some of the books of the series.

ST. NICHOLAS for July is an ideal Fourth of July number. In the first place, there is the amusing story by Sophie Swett of "The Boy who Lost the Fourth of July"; then an interesting account of "An Early American Rebellion," which was led by Nathaniel Bacon against the Governor of Virginia in 1676; and Noah Brooks contributes a spirited narrative of the famous sea-fight between the "Essex" and the "Phebe" in the war of 1812. Besides these, there is a very entertaining article on "Swords," by John Lewees, which is illustrated by twenty-three pictures of various sorts of swords, famous sword-hilts, and one of the sword-bearer of Exeter and the fine, ceremonial weapon he carries.—The frontispiece illustration is a dashing picture of "The Queen of Prussia's Ride," accompanying a poem with the same title.—Edwin Lester's eight-page story, "The Extra Train," is a clever account of a family who spent an entire summer on a specially fitted-up train of cars; and Frank R. Stockton tells an amusing story of a "Coon-hunt."—But perhaps the article which will be read with the most wide-spread interest is that on "Amateur Newspapers," by Harlan H. Ballard. This contribution treats of the rise of amateur printing and its development into an industry, with an organized Association. There is a history of the National Amateur Press Association, with specimens of, and extracts from, many amateur journals, portraits of distinguished amateur journalists, and hints in regard to starting and carrying on an amateur newspaper.—Mrs. Dodge's story, "Donald and Dorothy," is continued, with an amusing mock boat-race and an exciting adventure on the road.—The number is completed with the usual departments, and a capital selection of clever stories, jingles, and pictures. The Letter-box contains a report of the Children's Garfield Fund.

The July *WIDE AWAKE* opens with an exquisite picture of child-life and summer-time, called "The Pipers," drawn by Mrs. Jessie Curtis Shepherd, and accompanying a melodious little poem of the same title, by Elizabeth Cuming. Following this, comes "The Assistant," a brilliant story by Mrs. M. H. Catherwood, a history of some boys and girls, but placing before the growing ones some good ideals of determination in business, sisterly devotion, womanly energy and broad generosity. It has excellent illustrations by H. P. Sharpe. Eliot McCornick of the Christian Union has a good short story, "Did Ethel see the Queen?" and Mrs. Kate Upson Clark tells merrily "How Jared saw the Elephant." Sequels to "Their Club and Ours," and "From the Hudson to the Neva" begin in this number, under the titles, "The Trojan War" and "Lost among the Savages;" and the Third Act of the Comedy, "No Questions Asked," is very amusing. A practical feature of the number is a plan for "A Summer Evening's Entertainment," by G. B. Bartlett, with working diagrams for the construction of a portable stage. The entertainment comprises tableaux, pictures, statuary and pantomimes. Summer ramblers will enjoy the exquisite illustrations of Miss Harris' "Wild Flower Paper," also the many beautiful poems in the number. After this feast of beauty and amusement, comes the Chautauqua Reading Course with its Historical papers, Geographical papers, Law papers, Health and Strength papers, Natural history papers, and Home-work papers—the most delightful part of the magazine, in fact.

Only \$2.50 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston.

The July *CENTURY MAGAZINE* opens with a frontispiece portrait of Emerson from the bust by Daniel C. French, which is thought to be a most satisfactory representation of the philosopher in his later vigor. The engraver, Mr. Krull, in retaining the texture of the marble, has lost nothing of the likeness. Here is a paper on "Emerson's Personality," by Emma Lazarus, with reminiscences, and an editorial treating of his character and influence,—and a close study of his poetry will be the next paper in the series of essays by Mr. E. C. Stedman.—The illustrated papers include two of decided interest at this season; a carefully prepared and illustrated account of "The Evolution of the American Yacht," by S. G. W. Benjamin, and "The Horse in Motion," by Col. George E. Waring, Jr., both fully illustrated, the latter with forty-four cuts after Muybridge's photographs of running horses, the text being a popular review of Dr. Stillman's quartet volume on the subject. The opening article is an interesting and richly illustrated paper of travel, by Lieut. C. E. S. Wood, entitled "Among the Indians in Alaska." The conclusion of John Muir's "Bees-Pastures of California," is printed with illustrations by Fenn; and acute literary criticism, and an out-of-door flavor are found in an essay by John Burroughs on Thoreau, whose last portrait is given, engraved from a tin-type which once belonged to his friend Emerson. This is one of Mr. Burroughs's most delightful

papers.—Of the unillustrated material—the most prominent is the third and last part of Thomas Carlyle's "Tour in Ireland," which is full of his characteristic slap-dash, querulousness and grim humor. "A Great Charity Reform," by E. V. Smalley, sketches the remarkable work of the State Charities Aid Association of New York. "A Colorado Cavern" of Luray-like qualities is briefly described by Ernest Ingersoll.—The fiction is especially readable this month. In Mr. Howells' "Modern Instance," the hero has "a seizure," persuades his wife that he is the only temperate man in Boston, and discusses with a theatre-manager the principle of supply and demand underlying journalism and the drama. Mrs. Burnett's characters meet again on New-Year's day in Washington, and Agnes Sylvester reappears. "Christiana's Wedding Dress," by Mrs. Schuyler B. Horton, is a genre story of Long Island and the Michigan "buff-riders," and "Damning the Sacramento," by Joaquin Miller is a story of the early mining days, of marked power in the telling.—Poetry is contributed by H. C. Banner, Annie R. Annan, Edgar Fawcett, Mrs. A. D. Whitney, and others.

In the "Topics of the Time," besides the editorial on Emerson, there are papers on "Institutional Charity," "A Successful Man's Failure," "American Art Students Abroad," and "Puritans and Witches." Eleven pages are devoted to book-notices, which embrace a large variety of subjects. The *Bric-a-Brac* poetry is sprightly and light, and in *Home and Society* there is a valuable paper on *House-Construction with Precautions against Fire*, accompanied by ten diagrams showing both safe and dangerous methods of building.

HARPER'S MAGAZINE for July is a very strong number. The frontispiece is a portrait of Emerson, engraved by W. B. Closson after the crayon drawing by Samuel Rowse.—Two eminent English writers contribute illustrated articles—Henry W. Lucy and Amelia B. Edwards. The former, under the title of "Glimpses of Great Britons (Caught at Westminster)," gives us living pictures of the eminent members of the British Parliament; with interesting descriptions of parliamentary methods. The article is illustrated by sketches drawn by Harry Furniss, and portraits.—Miss Amelia B. Edwards contributes a curiously interesting article on the recently discovered *Indian Mummies*. Miss Edwards easily threads the labyrinth of the Egyptian dynasties; and her account of the post-mortem adventures of Egyptian kings, and in particular of the tomb-breakers who despoiled the Necropolis of Thebes under the Ramesses, is of thrilling interest. The article is illustrated by sixteen engravings—pictures of the mummies, and funerary accessories found with them.—Mr. Lathrop's third instalment of "Spanish Vistas," beautifully illustrated by Reinhart, relates mainly to Cordova.—G. W. Sheldon writes entertainingly about the Old Ship-builders of New York, in the days of Christian Berg, Henry Eckford, Jacob A. Westervelt, and William H. Webb. The article is illustrated by portraits of these remarkable men, pictures of some noted ships of that day, and views of Henry Steers' Model-room and the Old Mechanics' Bel-tower.—Octavia Hensel contributes some pleasing reminiscences of Frank Liszt, with portrait.—In the second part of "The History of Wood-Engraving" Mr. G. E. Woodbury treats at some length of Holbein and Bewick, and then concludes with a rapid review of modern work. The article is illustrated by *fac-similes* of old engravings.

Julian Hawthorne contributes a paper on Ralph Waldo Emerson—a subject treated also at considerable length by Mr. George William Curtis, in the *Editor's Easy Chair*.

Short stories are contributed by Edward Everett Hale, Marie Howland, and Joseph Harper Fiske.—The poetry of the number consists of tributes to Longfellow, by Elizabeth Stuart Phelps and A. T. L., and contributions from Paul Hayne and Tracy Robinson.

The editorial departments are full of interesting matter.

Harper's Weekly, *Harper's Bazar*, and *Harper's Young People* are wonderful exhibitions of enterprise in the way of periodical literature. Most of the illustrations are very fine, and the reading matter always pure and instructive. *The Bazaar* would prove a help in almost every household, and *Young People* has hardly its equal.

THE GUARDIAN, a monthly magazine for young men and women, Sunday-schools and families. Rev. J. H. Dubbs, D. D., editor. Philadelphia: Reformed Church Publication Board, No. 907 Arch street. Terms, \$1.25 a year. Contents for July: La Salle and Ponti, by Rev. Cyrus Cott; The Rain Congress, by the Editor; Catching Wild Pigeons, by Rev. Eli Keller; Beginning of the Reformed Church, by the Editor; Morning Hymn of St. Hilarius, by Rev. D. Y. Heisler, A. M.; Old Scotch Servants, by the Editor; Popular Sayings from Pope—Don't leave me alone. Our Cabinet: The Praises of Butter; A Whig Wedding—The Common Plantain—More Rhymes Words—A Curious Hymn—Fortunes in Holland—An Honest Tramp—The Force of Example. Sunday-School Department: Jumbo at Home; Unselfishness—The Strongest Fortress—The Pleasant Child; Hang on like a beaver—Entertaining Company—What Smoking does for Boys; Manners; A Queer Superintendent; Lessons for July.

THE CHRISTIAN PHILOSOPHY QUARTERLY. Contents: The Gains and Losses of Faith from Science, by President Bascom, University of Wisconsin; Recent Physical Theories in their bearing on the Theistic Argument, by Prof. B. N. Martin, University of the City of New York; The Bible as a Final Authority for Religious Truth, by Rev. S. S. Martyn, New Haven; The Final Philosophy, by Rev. William L. Ledwith, Penn.; Excerpts; Historical; List of Members—Syllabus of Summer School Lectures. New York: Anson D. F. Randolph & Co., 909 Broadway, corner Twenty-first St.

This Quarterly is doing immense service in the scientific problems of the age. It more than meets the false speculative ideas that would undermine the truths of the Bible.

POTTER'S AMERICAN MONTHLY. Contents for July, 1882: The Millions of Menhard, illustrated, by Edward Richard Shaw; The Wheel of Misfortune, by Frank D. Y. Carpenter; Demand and Supply, by A. J. H. Duval; John Williamson Nevin, D. D., illustrated, by Harry M. Klefer; Lines to Maidens: A Poem, by James Buchanan; A Ball-Room Repentance, chapters XIX.—XXIII., by Annie Edwardes; The British Stage in the Nineteenth Century (III.), illustrated, by J. H. Siddons; In the Moonlight: A Poem, by Augusta Moore; Grapes of Galilee, chapters X.—XII., by Frances E. Wadleigh; The Capture of Shem Kentfield, by Luthers Whitney; Summer-Time: A Poem, by Marie S. Ladd; Lady Jane, chapter XIII.—XIV., by Mrs. Oliphant; The Author of "Home, Sweet Home," with portrait

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KRAMER,

Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 28, 1882.

THE WISH FATHER TO THE THOUGHT.

There is nothing more terrible than to wish a man to be wrong, just for the sake of having a catch on him. This springs from the same bitter root of malice from which misrepresentation is apt to grow, and is just the reverse of that charity which thinketh no evil, and without which knowledge and orthodoxy and all gifts are vain. It would like to see error and sin prevail, if a hated brother could be brought to grief by it. This cannot be well pleasing to Him, who came, that His life might be the light of men, and died to take away sin. And yet it seems there are those who would be saddened if it could be established that the faults they profess to find in others existed only in the evil eye of the beholder. The chief object of their lives seems to be to pick flaws in those who may have incurred their displeasure.

The Congregationalist playfully says there is a tendency to ritualism in the Congregationalist Churches, and in proof thereof puts this plain question: Were there not candles on the speaker's table at the recent festival in Faneuil Hall?

We are pained to learn that Mrs. Sechler, widow of the late Rev. J. H. Sechler, met with a painful accident at the residence of her son on Friday. She tripped on a stair-way and fell, breaking her left wrist at both joints, and receiving other injuries.

Our readers will be startled by finding in our obituary column the announcement of the decease of Mrs. Elizabeth K. Gross, wife of D. W. Gross, of Harrisburg. So many have enjoyed her motherly hospitality and known so much of her Christian virtues, that they will regard the loss as a personal bereavement.

Blessed is the man who invented vacations. We hope every minister of the Gospel will have one freely accorded by his people, and enjoy it thoroughly. We hear occasional objections to this, such as "People did not use to do it." This is not strictly true, and besides the wear and tear on body, mind, and soul, has never been as great as it is now. The strain on heart and nerve demands some relaxation; and there is a gain of time, strength and usefulness by a proper unbending of the bow.

The St. James' Gazette is responsible for the statement that the Bishop of Melbourne refused to frame, for use in his diocese, a special form of prayer for rain. He replies gravely that such blessings are to come in the order of natural laws wisely improved, and are not a proper subject for petition. It turns out, however, that the Bishop has taken a strong position in favor of fixing up the local water works, and thinks the people have no right to ask God for additional favors until they make good use of the means already at hand.

Potter's American Monthly for July, contains a sketch of Dr. John W. Nevin, by Rev. Harry M. Kieffer. The article does not touch upon any mooted points of theology, but is purely biographical and literary. It contains two portraits of the doctor, one from the steel engraving made long ago, and one from a photograph of much more recent date. The other illustrations are "Caernarvon Place," the Doctor's present residence near Lancaster, the dog "Towser," the College Buildings at Lancaster and Mercersburg, and the Mercersburg Residence. The price of the number is twenty-five cents, and copies may be ordered from 907 Arch Street.

Dr. Erasmus Wentworth is quoted as having made this remark in his sermon, in commemoration of the semi-centennial of the Troy Conference:

"The preacher's first mission is, not the sanctification of saved saints, but the salvation of unsaved sinners. If a steamer blows up at a wharf and hundreds are struggling for life in the river, the first ob-

ject of every philanthropist will be to save as many from immediate destruction as possible. Furnishing dry clothes and clean suits will be an after-thought, benevolent but secondary."

The Methodist, in commenting upon it, says:

"That is an important and correct statement; and yet only half the truth. To rescue the perishing is certainly a primary duty wherever there is immediate peril; but it would be but a poor philanthropy that, while intent on that "first" duty, should leave the rescued ones to perish on the shore for lack of proper caring. That "secondariness" of the latter duty is only in relation to time and sequence; *Christian nurture* is indispensable to the profitability of *soul-saving*; the two should never be separated."

In this our contemporary is certainly right.

ALLEGTON FEMALE COLLEGE.

A beautifully engraved card announces the commencement exercises of Allentown Female College, which takes place on the 30th of June. There will be ten graduates.

URSINUS COLLEGE.

We have just received an invitation to the Eleventh Commencement of this institution. The exercises extend from June 25th to 29th. Excursion tickets on the Railroads, and entertainment at moderate rates, have been provided for. We are sorry the announcement did not come a week earlier, so as to reach our people through our columns.

HAMLET LEFT OUR.

In the list we gave last week of those upon whom degrees were lately conferred by Franklin and Marshall College, the name of Rev. John M. Tjitzel, of Altoona, was omitted. His Alma Mater honored him with the title of Doctor of Divinity, and it is generally conceded that he merits the distinction. The omission which occurred through a misunderstanding, growing out of our very efforts to make things right, has annoyed us greatly.

HEILMAN'S DALE.

Last year a suggestion was made that it would be well to have a re-union at the above named place. The grounds are admirably adapted for the purpose, and so accessible from almost every point, that a general attendance of congregations could easily be effected. Several ministers and others have lately called our attention to the matter, and others to whom we have spoken about it, seem so favorable to it, that we re-open the subject. If some of the brethren of Lebanon Classis will take the initiative, there will be no difficulty in making it a success.

DIS-ESTABLISHMENT OF THE SCOTCH CHURCH.

The Scotch General Assembly seems to have had little difficulty in settling the instrumental music question. Mr. Beggs' attempt to prevent the use of "cheats o' whistles," even if the people desired them, fell very flat. The general tendency everywhere is to allow more freedom in all that concerns public worship, and those, who, under the garb of superior spirituality, wish to bring everything down to the kinks and crotchetts, are judged to have no more piety than other people.

A more important question was that of Disestablishment. Three motions were proposed. One was made by Principal Rainey in favor of outright disestablishment, on the ground that the present relations of Church and State is not only not expressive of homage to Christ, but unjust and oppressive. Another was made by Sir Henry Moncrieff which declares that: "No adjustment of the question as to Church and State in Scotland can be satisfactory to this church which does not provide for the continued recognition of national obligation to the truth and church of Christ, through the continued maintenance of such legislative securities as may correspond to those which, till 1843, were understood to have been furnished by the Revolution Settlement and the Treaty of Union;" that an occasion seemed to have arisen for bringing anew before the country "the essential principles set forth in the claim of right . . . and protest" (the documents which are the basis of the constitution of the Free church); that the General Assembly "cannot, consistently with these essential principles, petition Parliament, or countenance agitation in the church or in the country, in favor of any change in the relation of Church and State in Scotland, except in the line of these essential principles," and

that it is the duty of the Assembly to do everything possible to bring about an adjustment of the relations of Church and State in accordance with these principles."

A third motion offered by Dr. Bruce was to the effect that the General Assembly should "take no action in advance of previous deliverances," assigning as reasons for this resolution that the adoption of any course of direct political action "may very readily lead the church out of the line of her proper duty, goes beyond what is demanded by the principles of the church, is not fitted to promote the healing of divisions in Scotland, is fraught with dangers to the peace of our church, and may in various ways act injuriously on her best interests."

Principal Rainey's motion prevailed by a vote of 472, while Sir Henry Moncrieff's received 120, and that of Dr. Bruce 38.

The following, from *The Congregationalist*, is significant. It is contained in an article on "The Sunday School Convention, recently held at Springfield, June 6." "A paper was read by Prof. J. E. Vose, on "Our next Advocate" which created no little stir. He denounced the international system of study as superficial and wholly behind the methods of secular instruction, and advocated topical study, which should embrace more doctrinal truths. In speaking of so-called helps, he said that the bit of Scripture was buried up in leaflets, pictures and blackboard exercises."

RECOLLECTIONS OF THE LATE REV. DANIEL GRING.

Our acquaintance with this worthy minister of the Reformed Church began twenty-one years ago, at a meeting of Zion's Classis. For three years a semi-intimate relationship existed between us as members of the same classical body. During this time the impressions we received of our now sainted brother were most favorable, and never to be effaced.

In many respects he was a model Christian minister. One important essential in a bishop is, that he ruleth his own house well, as St. Paul tells us, and our deceased brother lacked nothing in fulfilling this requirement. As did a certain Roman lady, so this ambassador of Christ could have pointed with pardonable pride to his children, and said: "These are my jewels." Certain it is, that no scoffer ever pointed his scornful finger at Father Gring for having wild sons and vain daughters. Two of his sons are prominent ministers of our Church, one at Emmitsburg, Md., the other in Japan, opening an entrance for the Reformed Church, into that country. Though dead yet he speaketh, both at home and in pagan lands.

It is impossible to entertain a high regard for a minister whose children's conduct is a flat contradiction of the doctrines he preaches.

Deep earnestness characterized brother Gring in all that he said and did in his holy calling. We heard him preach twice, once in German and once in English. Though we understood little of the German discourse, yet the solemn manner in which it was delivered and the remarkably sweet tones of his voice more than made up for our limited knowledge of the language. Hundreds of times since have we listened to those pulpit melodies as they seemed to float from afar upon our mental ear. The English sermon, he preached in Carlisle, as the retiring President of Classis.

This was nineteen years ago, but we remember his text and the general features of the sermon. The text was in Heb. 4: 15-16. The discourse was well written, and delivered in his usual manner, slowly, distinctly, and with deep solemnity. A prominent citizen remarked to us, after the sermon: "That is a sound man." He knows more now of the "Throne of Grace" and of "the great High Priest" than when he preached that sermon, which must have cost him many an hour's weary labor.

Brother Gring was ardently devoted to his flock. Never shall we forget his parochial reports. They were always edifying and marked by that child-like simplicity which is characteristic of affectionate souls. In all his reports that we ever heard, while a member with him of Zion's Classis, was this sentence, without change, from year to year: "I visit my people as often as I can, but not so often as they would like me to come;" always emphasizing the word "so." We were once present at the first communion of a large class of catechumens whom he had confirmed the previous Sunday. It was during a meeting of Classis, and the services were unusually solemn. When the newly confirmed, about twenty in all, came forward, the tender-hearted pastor bowed his head and wept. He beckoned

to one of the ministers to speak to the young people, and then shielding his face from view, his frame shook with emotion. The love of pastor and people was mutual. He was a good shepherd who never attempted to drive, but always led his flock, by precept and example. The people will follow him still, for he is not dead in their hearts. He lives and preaches still.

Well done, faithful servant comes from his brethren still remaining in the flesh, who bear testimony to his noble Christian character, as the echo of the same sentence uttered by the Master.

K.

Communications.

THE LATE C. C. HENSEL.

Charles Collins Hensel, whose death occurred at Quarryville on the 5th of June, after a long illness, was the fourth son of George W. Hensel, of Quarryville, and brother of W. U. Hensel, of the Lancaster *Intelligencer*. He was just in the dawn of manhood, the celebration of his majority by a company of his young friends having been publicly noticed in February last. Mr. Hensel was for a time a pupil of the high school in Lancaster city, and a member of the class of 1879. Before graduation he entered the mercantile establishment of Geo. W. Hensel, Quarryville, and upon the change in the business of this firm, on March 1, he established the hardware store of Chas. C. Hensel & Co. But even while engaged in preparations for his new business, and almost before he fairly engaged in it, he was seized with a malady, the precise nature of which had not been diagnosed, and despite the most careful medical attention he gradually wasted away, and after a long period of most heroic suffering the malignant disease proved fatal.

Mr. Hensel was a young gentleman of wide acquaintance and great personal popularity in this city, in the lower end of the county and in commercial circles. Wherever he was known he was as much respected for his sterling business qualities, his enterprise and integrity, as he was loved for his geniality, accomplished manners and unselfish generosity. In every relation of life he bade fair to realize the highest hopes that could be formed of a noble manhood and a successful career in all that makes for real success. His characteristics were never more conspicuously displayed than in his protracted and extreme illness. He met the relentless fate which impeded over him with the most unshaking moral courage; he bore the almost uninterrupted suffering of months with a degree of patience that was only equalled by his solicitude for those whose sympathy with his pain is now merged in their grief at his loss—a grief that is assuaged only by the glorious hope of his blessed immortality.

INTERESTING REPORT.

The following report was read at the late annual meeting of Lancaster Classis. It discusses an important subject in a clear and forcible manner. On account of its practical importance it was deemed worthy of publication in the *MESSENGER*. It is consequently hereby furnished for that purpose and by unanimous request of Classis seeks a place where it may reach the eye of many others who are interested in the same subject.

D. W. GERMARD,

Stated Clerk Lancaster Classis.

Your committee appointed at the last annual meeting of Classis, for the purpose of defining the 119th article of the Constitution of the Church, would respectfully report:

That they have carefully examined said articles which reads as follows: "The children of communicating members shall be received into the Church by baptism. Those are acknowledged as communicating members, who having received confirmation or been received on certificate from denominations in regular correspondence with synod, have not since been excluded from the communion of the Lord's supper. A child may be baptized if one of the parents be a communicant member; but if neither of them be such, it must remain for the present unbaptized, agreeably to 1 Cor. vii. 14. If one of the parents manifest a cordial desire to be admitted to communion, and in such a frame of mind, engage to profit by the next opportunity, and also maintain a Christian deportment, the child may be baptized."

In the opinion of your committee, the language here employed cannot easily be mistaken. In concise and clear terms the Constitution lays down the law that the children of communicating members are to be received into the church by baptism, and in order that there may be no misunderstanding with regard to those who are entitled to this precious privilege, communicating members are defined as "those who having received confirmation or been admitted on certificate from denominations in regular correspondence with synod, have not since been excluded from the communion of the Lord's supper."

It is plain, therefore, that communicating members have the right to claim from the Church the baptism of their children, and that they can only be deprived of this privilege in a regular constitutional way. The difficulty, which, in this connection, confronts some of our pastors and consistories, appears to be mainly of a practical character.

In certain communities there are persons who, though once admitted to the church, have long neglected their duties, absented themselves from the church and sacraments though they have never been formally excluded or their names removed from the register of members.

When such persons present their children for baptism, it becomes a serious question whether they are likely to keep the solemn promises which they are required to make, and pastors find it difficult to determine upon a proper course of action.

In such cases, in the opinion of your committee, earnest efforts should be made to bring such persons to a sense of their duty to the church, and to a more complete comprehension of the significance of the sacrament of baptism; and in case of the failure of such efforts their relations to the church should be referred to the consistory for investigation and action.

In order to prevent the recurrence of such unfortunate circumstances, your committee would respectfully offer the following resolution:

Resolved, That the attention of pastors and consistories be called to the necessity of exer-

cising proper Christian discipline over the congregations confided to their care, and that they be specially reminded of the 115th article of the constitution of the church, which provides that "if a reputed church member have committed no crime which would seem to merit suspension or excommunication, but neglect to perform the duties of a member, such neglect may be construed into a relinquishment of membership; and his name may accordingly be erased from the church register, if, after admonition by the consistory, no reformation has taken place."

JOS. H. DUBBS, THOS. G. APPLE, F. A. GAST, W. H. H. SNYDER, J. B. SHUMAKER, Committee.

MERCERSBURG COLLEGE.

We are indebted to advanced sheets of *Public Opinion* for the following notice:

The first scholastic year of Mercersburg College, revived, closed on Wednesday, June 14th. The closing exercises were held in the Reformed church on the following evening. The programme was varied and interesting, and was executed most satisfactorily and successfully. The exercises opened with a chorus, "The Old Canoe," which was sung by the school, with accompaniment on the piano by the teacher of music, Miss Gotwals.

After a prayer by the Rev. Mr. Goodrich, of Clearspring, Md., the Salutatory was delivered by Mr. W. E. Henkell, of Welsh Run. Mr. Henkell's topic was "The Discipline of Adversity." This subject, somewhat trite, was handled in a forcible and original style by the speaker, who presented in a most pleasing manner the great fact that adversity, as well as prosperity, has its uses, and that the former is at least as large a factor as the latter in developing the character of the individual, and in enlarging and strengthening the highest attributes of our common humanity. Without the purifying influences of adversity, we have little doubt that the human race would soon degenerate into a state of moral and intellectual imbecility. Mr. Henkell's enunciation is distinct and his manner of speaking natural and impressive.

The first recitation was by Miss Pauline Culler, of Mercersburg, who told her appreciative hearers that all the famous rides and patriotic missions, from that of Paul Revere to Sheridan's celebrated ride in the Shenandoah Valley, were not accomplished by the sterner sex, but were successfully rivaled, if not surpassed, by a maiden in the dark days of the Revolution. The remarkable incident, so pleasantly told by Miss Culler, was new to most of the audience, and the charm of novelty was added to its agreeable rendition. Miss N. Keren Hollinger, of Upton, Pa., next favored the audience with an original essay on "The Beautiful in Objects." This production was remarkable in the fact that a difficult and abstruse subject was treated with singular clearness and success; convincing her hearers that she is thoroughly succeeding in doing what comparatively few are able to do—successfully analyzing the laws of beauty and bringing them within the comprehension of those whom she addresses.—Mr. G. Harry Aughinbaugh, of Hagerstown, Md., in a very natural and offhand manner, spoke very truthfully of "The Perils of Success." Mr. A. is an agreeable speaker.—Miss Nancy Rupley, of Mercersburg, recited with fine effect, a very pathetic composition, new to most of her hearers, styled "Not in the Programme." Miss Rupley has a decided talent for elocution, which, we are pleased to learn, she is assiduously cultivating.—Mr. E. W. Stonebraker, of Cedar Hill, Md., discoursed on the important subject of "Fidelity to Self," and treated it with an eloquent earnestness commensurate with its importance. Mr. Stonebraker's style of speaking is easy and graceful.—The essay on "Hope," by Miss Anna M. Deatrich, of Mercersburg, was well conceived, well written and gracefully delivered.

"The Angels of Buena Vista," the last recitation on the programme, was most effectively rendered by Miss Kate E. Steiger, of Mercersburg. The perfect naturalness, the distinct enunciation and the exquisite pathos with which this young lady recited this sad poem, won the admiration of every one of the large audience.—The closing oration of the evening on the topic "Honor versus Fame," was delivered by Mr. R. H. Taylor, of Mowersville, Franklin Co., Pa. Mr. Taylor is a ready and fluent speaker, and his delivery is characterized by animation and force.—The exercises just enumerated were varied by vocal and instrumental music, by members of the school, who were kindly assisted by Mrs. Aughinbaugh, Miss Gotwals and Miss Nettie Hause, in several of the most difficult compositions.—After the close of the exercises of the school, Miss Gotwals, the accomplished assistant of Dr. Aughinbaugh, was requested by the audience to favor it with a recitation. To this request she kindly assented, and delivered with admirable grace and profound effect, the affecting and tragic composition styled the "Polish Boy."

The large audience chamber of the Reformed church was filled with a most attentive and gratified auditory, in which there was no difference of opinion in regard to the high merit of the entertainment.

ABSTRACT

tain, south side of Lykens' Valley, which is now the boundary line.

Resolved, That the new Classis be formed starting with our present boundary line on the south and west—running down the west branch to Northumberland—thence running east, making the Little Mountain the line to our present boundary line with Lehigh Classis. This new Classis to be called Wyoming Classis.

This report was referred to the officers of Classis to report at the next annual meeting.

A committee appointed, at the request of the Rev. S. B. Shafer, presented the following report, which was adopted:

Your committee appointed to audit the financial report of Rev. S. B. Shafer, who was authorized by Classis to collect funds for the re-building of the Reformed church at Milton, Pa., report—

That they have examined all the accounts and vouchers, and find said report correct.

The committee recommended the following, which was adopted:

That the thanks of Classis be extended to the Rev. S. B. Shafer for the self-denying labors and zeal in the work of collecting funds for re-building the Reformed church at Milton, Pa.

Rev. C. H. Mutschler was received from the Lebanon Classis, and the Rev. J. H. Huntsberger, with the Christ Reformed congregation, at Fayette, New York, of which he is pastor, from West New York Classis.

Rev. D. O. Shoemaker and Z. A. Yearick were dismissed to the West Susquehanna Classis.

The delegates to the next meeting of Synod are—Revs. W. C. Schaeffer, O. H. Strunk, T. J. Hacker, and Rudolph Duenger, *primarii*; and Revs. T. Derr, W. G. Engel, A. R. Hottenstein, and T. J. Barkley, *secundi*.

Elders C. C. Leader, George Hill, J. R. Hilbush and E. M. Knorr, *primarii*; and B. M. Bubb, Rueben Steiner, Roger Hendricks, and John Hoof, *secundi*.

Classis adjourned to meet in St. John's Reformed church, Milton, Pa., on the Wednesday before Trinity Sunday, 1883, at 7.30 o'clock, P. M.

This twenty sixth annual meeting was very pleasant and harmonious. The city of Wilkesbarre is a gem in the beautiful Valley of the Wyoming. Historical reminiscences, natural scenery, than which there is none more attractive, and above all the kind hospitality of the people concur in making our meeting one to which memory will revert with pleasure.

The Reformed Church in the city and vicinity is doing well. Besides the congregation, of which the Rev. F. K. Levan is the efficient pastor, promising congregation under Pastor Weikel, has been organized at Plymouth. Another, under Pastor Levan, is fairly under way at Nanticoke. Both of these newly organized interests are building new churches, and will, doubtless, become centres of influence for the Reformed church in the near future.

STATED CLERK.

REPORT

On the State of the Church in Somerset Classis.

Dear Fathers and Brethren:—In the kind providence of God we are assembled again as ministers and elders in our annual Classical meeting, to render an account to our Lord of our stewardship in His vineyard, by reviewing our labors, joys and sorrows during the past year, and to implore His aid and blessing for the coming year.

From the parochial reports referred to us we gather the following information respecting the state of religion and morals in our Classical bounds.

It is a cause of devout gratitude we owe to our Lord, that He has not depleted our ministerial ranks, but has filled again two vacant charges with men after His own heart; and we may safely say of all our ministers, that they have been, during the last year, in labors abundant, and that their efforts were not in vain, because they were wrought in God. He gives His blessing to the one who plants, as well as to the other who waters, in His vineyard, the good fruits of which are apparent in the steady growth of spiritual life, light and love.

The preaching of the Word of God is foremost in our commission given by the Lord. It is a characteristic mark of the parochial reports that our pastors have diligently endeavored to preach the whole counsel of God, whether men will hear or forbear, and being themselves deeply impressed with the truth as it is in Jesus Christ, they have also deeply impressed it upon the minds and hearts of their hearers, so that the gospel of Christ, which we preach, has proven itself to be the wisdom of God, and the power of God unto salvation unto them that believe.

The Holy Sacraments have been faithfully administered according to the institution of our Lord and Saviour Jesus Christ, who came with water and blood, which flowed from His heart on the cross—not with water alone, as John the Baptist, but with water and blood; with water in baptism for the remission of sin and the gift of the Holy Ghost, and blood in the Lord's Supper for the forgiveness of sin and life eternal.

The catechisation of our youth receives increasing attention. Our excellent catechism is spreading from the time of the Reformation to this from one end of the world to the other, is held by our ministers as the standard of Christian faith, by setting forth Christ to old and young, as an only comfort in life and death. Our pastors value highly this means of introducing our youth in our most holy faith, and hold firmly to the educational system of religion,—the fruits of which are evident in the larger addition of catechumens to the full communion of the church by the solemn rite of confirmation.

The Sunday-school work is also receiving increased attention as a feeder of the church by gathering the lambs into the fold of the sheep, and bringing them up in the nurture and admonition of the Lord, thus naturally leading them into the catechetical class of the pastor, and through this to full membership in the church by confirmation.

Our institutions of learning at Lancaster are highly appreciated as the school of the prophets, preparing men to be the ambassadors for Christ. The fact that most of our ministers received their training within the walls of that Alma Mater, will naturally lead them and their charges to increasing interest in their progress and welfare.

The work of Home Missions is greatly advancing in our Classis, one new charge having been formed, and a neat, new church was located at Hyndman, Bedford county, Pa.

The increasing number of immigrants into the near East and the far West, sounds louder and louder, the Macedonian cry into our ears: "Come and help us."

Our Tri-Synodic Mission Board brings to our notice the most important points where Missions may be established, if men and means are provided. To this call let us cheerfully respond as the voice of the Lord: "As my Father hath sent me even so send I you." Let us not forget the echo of His voice from the ends of the earth to preach the Gospel to every creature.

Let us take renewed interest in the Home and Foreign Missions of our church, and thus cast bread upon the waters, and it will return to us in due time according to the promise of the Lord.

We refer, with pleasure, to the increased circulation of our Church papers, which, like overflowing channels, bring us constant information concerning the state and progress of the church. Let these weekly and monthly messengers of the Lord enter into all our households, that old and young may read these daily dropping leaves of the living tree.

The benevolent contributions are also on the increase in our Classis, for Missions, Education and the Orphans' Home. The fiery hand written on their walls has kindled a warm fire in all homes of parents and children to write their own names on the account of the Lord; "Whatsoever ye have done unto one of the least of these my disciples, ye have done unto me."

We gratefully acknowledge the goodness of God in graciously sparing the lives of the people in our churches, for, although in two charges much sickness prevailed, only 76 were removed by death from a membership of over 5000. To Him be the praise for His goodness.

May the good Lord graciously continue to bless His beloved Zion, is the sincere prayer of your committee.

F. R. SCHWEDES,
Chairman.

ABSTRACT OF MINUTES OF LEBANON CLASSIS.

Lebanon Classis convened in St. Elias Church, Newmanktown, Lebanon county, Pa., May 31, at 8 o'clock, P. M., according to adjournment. The opening sermon, in the absence of Rev. C. F. McCauley, D. D. (who is confined to his home on account of sickness), was preached by Rev. T. S. Johnston, D. D., from Isaiah 42: 4.

All the ministers of Classis, except four, were present, some during the whole, and others during a part of the session. Twenty-nine elders were enrolled. Rev. A. R. Bartholomew was elected president; Rev. Tobias Kessler, stated clerk; Rev. T. S. Johnston, D. D., treasurer.

The President appointed the customary standing committees on Minutes of Synod.

The principal part of the first day was taken up by the reading of the parochial reports and statistics. Although there is much to encourage the laborer in the Master's vineyard, yet he is not without his hours of discouragement, and frequently feels the heat and burden of the day, as well as his own inability to go forward, with the strides he feels necessary in the cause. Yet the tone of these reports shows an eagerness to be found faithful in the Master's work, and a longing and striving after that degree of perfection in the holy calling which shall merit the plaudit, "Well done, thou good and faithful servant."

Classis directed the stated clerk to tender to Drs. O. F. McCauley and C. H. Leinbach, the sympathy of Classis in their affliction, and the assurance of our continued affection and ardent desire for their speedy recovery, commending them to the grace of our Lord Jesus Christ.

Licentiate A. S. Keiser was received from the Classis of Lehigh. Rev. Geo. B. Russell, D. D., Licentiate George F. Mull, and J. Alvin Reber were received from the Classis of Mercersburg, of the Synod of Potowmack.

A. S. Keiser was examined by the committee on examination, and licensed to preach the Gospel.

The call from Cressona charge to Licentiate J. Alvin Reber was confirmed, and a committee consisting of Revs. J. O. Johnston, A. R. Bartholomew, and W. Donat, were appointed to install him in said charge.

The next annual meeting of Classis will be held in Trinity Reformed church, Tamaqua, Pa., on the first Thursday after Trinity Sunday, at 8 o'clock, P. M.

The following persons were elected delegates to Synod:—Revs. J. E. Hester, D. D., A. R. Bartholomew, A. J. Bachman, T. S. Johnston, D. D., George Wolff, D. D., T. C. Leinbach, B. Bausman, D. D., *primarii*; and Revs. Tobias Kessler, J. J. Fisher, L. D. Steckel, D. B. Albright, J. S. Guff, H. Leisse, and D. M. Christman, *secundi*.

Elders Lewis Kraemer, D. Schepp, Simon Boltz, James T. Reber, D. S. Raber, Charles Bower, and J. G. Shoemaker, *primarii*; and Edward Pieffer, F. Sonder, Edward Schuyler, R. Weilman, J. G. Filbert, W. D. Luckenbill and F. Stoner, *secundi*.

In reference to the communication from the Board of Trustees of the Theological Seminary of the Reformed Church at Lancaster, Pa., it was

Resolved, That, in view of the liabilities of Classis, which will tax our utmost ability to meet them, we deem it inexpedient to lay an additional assessment at this time.

The call from the First Reformed church of Pottsville and the Reformed church of Lewisburg to Licentiate H. A. Keyser was confirmed, and Revs. H. A. Keyser, J. J. Fisher, and A. R. Bartholomew were appointed a committee to attend to his ordination and installation.

Measures were taken looking to a speedy cancellation of the indebtedness of Palatinate College. Classis expressed its satisfaction and confidence in the Christian character of this institution, as well as in its method and thoroughness of its instruction, and heartily recommends the college to those desiring a higher education.

George W. Stebbets, a student in Ursinus College, in the theological department, was received under the care of Classis.

On Sunday a most pleasant and profitable time was spent, the ministers and elders present partaking of the blest memorials of the broken body and the blood of our Lord Jesus Christ, with the congregation. In the afternoon there was a children's service in the body of the church, which was largely attended by delegations of the schools in Bro. Bachman's charge, as well as by the parents and friends of the scholars. The English services in the evening were very well attended.

Our institutions of learning at Lancaster are highly appreciated as the school of the prophets, preparing men to be the ambassadors for Christ. The fact that most of our ministers received their training within the walls of that Alma Mater, will naturally lead them and their charges to increasing interest in their progress and welfare.

The work of Home Missions is greatly advancing in our Classis, one new charge having been formed, and a neat, new church was located at Hyndman, Bedford county, Pa.

ed, and it was a source of much pleasure to the brethren present to see so many of the young of our beloved Zion so earnest in the services of the holy sanctuary.

The cause of Missions was earnestly recommended to the pastors of the various charges, and their attention was called to the need of earnest and zealous efforts in this field.

The reconstruction committee, who are known throughout the church for their devoted labors to the cause of Christ, and for their faithfulness in labor, presented their report, and Classis was unanimous in its adoption. It was resolved that this work go forward, that Classis cannot take a backward step, and pastors and people are urged to prosecute the work with energy and vigor.

Classis appropriated \$40 toward the completion of the Reformed church at Millington, Kent county, Maryland, Rev. J. Hannaberry, missionary.

From the reports of the various committees on Sunday-school Convention, it seems that the care of the lambs of the flock is receiving more and more attention. The schools seem to be in a flourishing condition, and pastors and people are moving forward in this work of caring for the children.

It was resolved that the cause of Foreign Missions be commended to the pastors and consistories, and at least one collection for Foreign Missions be taken once a year.

Classis returned its sincere thanks to the congregation, through its pastor, to its members and friends, for the kind and hospitable entertainments received during the Classical session, and ordered the stated clerk to tender its hearty thanks to the P. & R. R. for its kindness in allowing us reduced rates.

CLERK.

spring there were 300. One congregation has been added to the charge. The church papers are widely read.

SYNOD OF POTOMAC.

The resident pastors of McConnellsburg recently passed resolutions complimentary to Rev. J. A. Reber, who has retired from the pastorate of the Reformed Church at that place.

The Post Office address of Rev. E. Welty, recently received from the M. E. Church, South, by Maryland Classis, is at present 257 North Gilmore street, Baltimore, Md.

SYNOD OF OHIO.

It was Rev. John Jannet, of Freeport, Ill., who was injured by his horse some time ago. He is fast recovering.

General News.

HOME.

It looks as if Guiteau will be hung as he deserves to be. The tornadoes in Wisconsin and Iowa have been terrible. Seventy persons were killed and 300 houses blown down by the first cyclone on the 18th of June. Since then others have visited the same sections with increased loss of life and property. The "Labor situation" seems unchanged. Inconvenience and loss are anticipated among the shippers of freight. Ten thousand Masons were in procession in this city on Saturday last. The demonstration was in honor of the 105th anniversary of the establishment of the Grand Lodge in Pennsylvania. A tidal wave twelve feet high swept the shores of Lake Erie last week and did much damage. The phenomenon is unprecedented and is attributed to a cyclone which struck the waters or to some volcanic disturbance at the bottom of the lake. Davitt, the Irish agitator, has arrived in America. The weather for the past few days has been very warm. A violent storm with hail swept over Trenton, N. J., on Sunday.

The Grand Army of the Republic has had a large turn-out at Baltimore. The city was crowded with visitors, and the military and civic display was imposing.

FOREIGN.

Affairs in Egypt have been by no means quieted, and a conference of Powers seems necessary.

Alexandria, June 25.—The Khedive has written to Ragheb Pasha, President of the Council, recapitulating the recent events in Egypt, which the Khedive describes as deplorable. He points out that, notwithstanding his assurances, foreigners continue to abandon Egypt; that commercial affairs are at a standstill; that specie is being hastily withdrawn; that there is complete absence of credit, and that an enormous loss is thus caused to the country. He declares that a strict, searching inquiry must be held, and he commands Ragheb Pasha to consider the best means of finding out the causes that led to the catastrophe in Alexandria, which he says might have been avoided by timely measures. He urges Ragheb Pasha to discover the names of the promoters of the riot and of their accomplices, with a view to their severe punishment. The Khedive says it is absolutely necessary that measures be taken for the re-establishment of friendly relations between the natives and Europeans, for the maintenance of order and for the resumption of business, on which the prosperity of the country depends.

The police discovered fifty disaffected men drilling in Kilmore, Ireland, on Friday.

London, June 24.—The Provisional Honorary Board of the Land Corporation Society, composed of Irish noblemen and large land owners, formed for the purpose of defeating the influence of the Land League.

London, June 24.—Special police are guarding the premises of the London Times, owing to the receipt of a threatening letter purporting to come from a Fenian association.

Armagh, June 24.—Several hundred men marched through the city to-day in military order, singing rebel songs and executing the Queen. They were afterward drilled.

London, June 25.—A party of assassins in disguise, fired from a carbine a discharge of slugs into the shoulder of Thos. Magaghay, a constabulary pensioner at Kilkenny, near Athboy, County Meath. Magaghay was sitting at the time in the kitchen of the lodge house of a wealthy farmer. He was last reported to be dying.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will at once remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent

Ref. Church Pub. Board,

April 17, 1882.

TO SUBSCRIBERS.

We offer as inducements to our subscribers (our long standing rule), for cash payment, the following:

"The Messenger" for 3 years in advance, \$5.60

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Will be glad if our subscribers will avail themselves of these liberal offers.

Youth's Department.

THE DANDELION.

MARY N. PRESCOTT.

Little gypsy Dandellion,
Dancing in the sun,
Have you any curls to sell?
"Not a single one!"
Have you any eggs and cheese
To go a-marketing?
"I have neither one of these,
For beggar or for king."

Little Idle Dandellion,
Then I'll mow you down.
What is it you're good for,
With your golden crown?
"Oh, I gild the fields, afar,
In the pleasant spring,
Shining like the morning star,
With the light I bring."

—St. Nicholas.

THE "ENTRY CLERK'S" RELIGION.

A vacancy had occurred in a department of a large mercantile house called the "entry-room." There was speculation among the clerks about who would fill the place.

"Nice berth for the right one, boys," said Marcotte, who was leader, "but a poor place for the other kind!"

One morning there was a stranger in the entry-room, slight, pale, almost boyish-looking. He sat beside the door, evidently awaiting orders, and each one on entering received from him a quiet, penetrating glance. Marcotte and his companions directly "sounded" the new-comer. But he was evidently on his guard. Marcotte first assured himself that the young man was a stranger and had no personal acquaintance with "our firm." Then the attack began. Robert Campbell's low replies were almost unheeded in the laughter that followed Marcotte's audacious wit. It was a trying position, but bravely borne. Marcotte presently begged pardon for putting him through the customary course with "us fellows," then asked if he had seen the "Countess' Diamond."

The young man inquired if they were on exhibition. There was another burst of laughter. Marcotte said it was a popular play.

"I never attend theatres."

"How do you spend your evenings?"

"At home, usually. If I need recreation, there are many places less questionable than the theatre."

"Perhaps he takes his fun Sundays," said one winking to the others.

"Gentlemen,—for such you doubtless call yourselves despite your attack upon me,"—several faces flushed as Robert Campbell paused, "if you wish to know my principles, I can give them to you briefly. I do not attend theatres or take amusements on the Sabbath because I believe these things are wrong. I am a disciple of Christ. We probably will be associated in business. I hope so to live that you will respect me and my faith. While I bear you no ill-will for what has passed, I trust that we shall henceforth treat each other as gentlemen."

Each felt the rebuke. Marcotte strode on, secretly resolved to drive the stranger away. He felt that Robert Campbell was a true Christian,—but the "square stand" he had taken failed to please Marcotte. The entrance of Mayhew, the head of the department, sent the clerks to their places. Robert Campbell was assigned his work. The coolness shown at first seemed to abide with him in every emergency. He had a secret source of help of which the others knew not. Only once did he give voice to his suffering. Marcotte had wounded him again and again by his irony, and made the burden of work doubly hard by his tricks.

"O Marcotte, why do you hate me so?" he cried. Marcotte will never forget those imploring eyes.

"I like you well enough," his enemy admitted. "It's your notions I hate."

"Do you mean my religion?" asked Robert Campbell, quickly. "Then it isn't me you dislike? That is worse for you."

"Why?"

"Because Jesus Christ is the foundation and author of my faith. When you hate that you hate Him. 'Me they hated without a cause,' He said. O Marcotte, how I wish you loved Him! You who have so much influence among these young men!"

This leaped forth like a long-pent stream. In silence, but strongly moved, Marcotte turned to his desk. The young disciple had peace for a few days. He began to brighten, a natural vein of humor showed itself, so quaint and dry that he was irresistibly attractive. Marcotte soon began to incite the others again.

One forenoon Robert did not seem himself. His figures were not correct and Mayhew spoke sharply to him. Marcotte often saw him press his hands to his temples. He left his Bible behind when he went off at noon. Marcotte held it up.

"Let's read his notes, boys, and then hide his precious book!"

They all crowded about as Marcotte opened the volume. Next the cover was a woman's picture, a thoughtful face so like Campbell's that the inscription "Mother" was scarcely needed. On the fly-leaf was written,—

"Robert Campbell, from his dying mother. Read and keep its 'faithful sayings.' I go before in peace, for He is 'with me.' May He help you in life's hard journey and bring us safely together at its close. Margaret Campbell."

Marcotte read aloud these last tender words, the rest gazing at the trembling characters in silence "She being dead" yet spoke to each careless heart.

"Boys," said Marcotte, huskily, "this is too sacred for trifling."

Margaret's gift was reverently laid on Campbell's desk. But he did not return that day. Marcotte took up the little book in his first leisure moment. No one rallied him; there was a new sentiment in the entry-room.

"It's useless to fight Campbell's religion," said Marcotte, when the day closed. "We've made the journey of which his mother speaks pretty rough, but he hasn't veered from his course. He'd go to the stake before he'd give up his faith. His mother has the same steadfast look."

Margaret's picture was looked at again, and in silence, as they look on the face of the dead.

Marcotte hastened to Campbell's lodgings to restore the book. The young man was too ill to see him. Marcotte was full of grief and self-accusations. During the anxious days that followed there was a marked change in him. He read Campbell's Bible often, dwelling much on the pencilled passages. One of these—"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven"—was like an arrow in the heart of his tormentor. "Perhaps he is almost in that kingdom now," he thought. "I cannot have him go before I ask his pardon."

There were others who felt so, too, and when, one morning, Robert went again out into the sunshine and appeared in the entry-room, a young prince could not have received more honor.

"I have come to say good-by. It has pleased God to supply me with funds and restore my health that I may resume my interrupted theological course." His face shone with solemn joy. "Now I can spend the rest of my days in working for Jesus. I wish I could have done something here,"—his gentle, wistful look was not soon forgotten by them,—"but somehow I repelled you all. I thank you for your kindness when I was ill. God grant that you may all find friends when sickness comes."

They all broke down when he left. He never dreamed that his persistent Christian life had been the means, under God, of changing the infidel Marcotte, and sowing seeds of good among the rest.

Robert Campbell now breaks the bread of life to an humble parish far away from our mercantile city. There are precious souls led by him to the Saviour, and not the least among them those who learned to love "religion" as exemplified in the young "entry-clerk." —*Examiner.*

HOW ANIMALS HELP EACH OTHER.

Darwin in his "Descent of Man" has many kind things to say about animals. Social animals, he tells us, perform many little services for each other. Horses nibble, and cows lick each other. Monkeys pick from each other thorns and burs and parasites. Wolves and some other beasts of prey hunt in packs, and aid each other in attacking their victims. Pelicans fish in concert. The Hamadryas baboons turn over stones to find insects, etc., and, when they come to a large one, as many as can stand round turn it over together, and share the booty. Social animals mutually defend each other. Brehm encountered in Abyssinia a great troop of baboons which were crossing a valley; the latter were attacked by the dogs, but the old males immediately hurried down from the rocks, and with mouths widely opened roared so fearfully that the dogs precipitately retreated. They were again encouraged to the attack; but by this time all the baboons had reascended the heights, excepting a young one, about six months old, who, loudly calling for aid, climbed on a block of rock and was sur-

rounded. Now one of the largest males, a true hero, came down again from the mountain, slowly went to the young one, coaxed him and triumphantly led him away, the dogs being too much astonished to make an attack.

On another occasion, an eagle seized a young monkey, which by clinging to a branch was not at once carried off; it cried loudly for assistance, upon which the other members of the troop with much uproar rushed to the rescue, surrounded the eagle, and pulled out so many feathers that he no longer thought of his prey, but only how to escape. This eagle assuredly would never again attack a monkey in a troop.

HOW TO INTRODUCE PEOPLE.

"I do dislike to introduce people to each other," said Eva to me one day last week.

"Why, pray?" I asked. "It seems to me a very simple thing."

"Well, when I have it to do, I stammer and blush, and feel so awkward, I never know who should be mentioned first, and I wish myself out of the room."

"I think I can make it plain to you," I said. "You invite Mabel Tompkins to spend an afternoon with you. She has never been at your home before, and your mother has never met her. When you enter the sitting room, all you have to do is to say, 'Mother, this is my friend Mabel; Mabel, my mother.' If you wish to be more elaborate, you may say to your Aunt Lucy, 'Aunt Lucy, permit me to present Miss Mabel Tompkins; Miss Tompkins, Mrs. Templeton.' But while you introduce Mabel to your father, or the minister, or an elderly gentleman, naming the most distinguished personage first, you present your brother, his chum and your cousin Fred to the young lady, naming her first. Fix it in your mind that among persons of equal station the younger are introduced to the older, and that inferiors in age, position, or influence are presented to superiors. Be very cordial when, in your own house, you are introduced to a guest, and offer your hand. If away from home, a bow is commonly sufficient recognition of an introduction. In performing an introduction speak both names with perfect distinctness.—*Harper's Young People.*

A KING SEEING THE ELEPHANT.

Some of our readers may have had their doubts about the truth of the elephant stories told in books of natural history. We can ourselves remember asking, with some anxiety, at the end of a startling anecdote of elephantine sagacity, Can this really be true? We should like to have been with the King of the Sandwich Islands last summer in Burmah, when he spent some time watching the elephants working in the timber-yards.

The king and one of his ministers, Professor Armstrong, sat down upon a pile of lumber, in plain Yankee fashion, while they witnessed the amazing performances of ten of these huge creatures. The king observed that the elephant-stables were very high, and the reason of this was explained to him. An elephant, patient and obedient as he usually is, is liable to gusts of passion, during which he would tear his stable all to pieces if the rafters were not beyond his reach. Each elephant has a keeper all to himself, who lives close to his stable with his wife and children. The elephant is as much a member of the family as the Irishman's pig, the "gentleman who pays the rent." The youngest children play about his enormous legs, get under his body and take hold of his trunk. When he is tired of them he pushes them gently away, but never hurts them.

In handling the timber an elephant does the work of about twenty-five men. King Kalakaua saw them do many things that would seem to us to require human intelligence. First, he saw them draw large logs from a distant part of the yard to the saw-mill, and place them, without assistance, just where the men could most conveniently adjust them to the saw. Each log had to be lifted to a platform. The elephant first lifts one end to its place, and then the other end, after which he looks at it out of the corner of his eye to see if it lies just as it ought. If it does not he keeps pushing and working it until it is exactly right. He lifts a huge log by thrusting his tusks under it, and when he lifts he keeps it steady with his trunk. A big elephant will lift a log in this way that would be a good load for twenty men.

The king was still more surprised to see them making up bundles of slabs, getting them nice and even, and then carrying them off upon their tusks, while holding them down with their trunks, and dropping them on the top of a high heap. Other

elephants at the same time were piling up boards in square, even piles. They would look at them with the knowing look of a carpenter, and keep on pushing until they had made the heap perfectly square and regular.

Perhaps the most curious thing which the king noticed was young elephants learning how to do these things. A young elephant walks alongside of an old one at work, and learns his future trade by merely looking on and observing the various processes. After a while, he feels the stirrings of youthful ambition within him, and tries his own tusks upon a moderate-sized log. He lives and learns, like apprentices in a shipyard. The king thought the human inhabitants of Burmah idle and shiftless; but the elephants were good Yankees.—*Youth's Companion.*

PATTER OF LITTLE FEET.

MRS. S. E. WALLACE.

Up with the sun at morning,

Away to the garden he flies

To see if the sleepy blossoms

Have begun to open their eyes;

Running a race with the wind,

His step as light and fleet,

Under my window I hear

The patter of little feet.

Anon to the brook he wanders,

In swift and noiseless flight,

Splashing the sparkling ripples

Like a fairy water-sprite;

No sand under fabled river

Has gleams like his golden hair,

No pearl sea-shell is fairer

Than his slender ankles bare;

Nor the rosiest stem of coral,

That blushes in ocean's bed,

Is sweet as the flush that follows

Our darling's airy tread.

From a broad window my neighbor

Looks down on our little cot,

And watches the "poor man's blessing,"

I cannot envy his lot.

He has pictures, books and music,

Bright fountains and noble trees,

Flowers that blossom in vases

And birds from beyond the seas;

But never does childish laughter

His homeward footstep greet,

His stately halls ne'er echo

To the tread of innocent feet.

This child is our "speaking picture,"

A birdling that chatters and sings;

Sometimes a sleeping cherub,

(Our other one has wings.)

His heart is a charmed casket,

Full of all that's cunning and sweet;

And no harp strings hold such music

As follows his twinkling feet.

When the glory of sunset opens

The highway by angels trod,

And seems to unbar the city,

Whose builder and maker is God,

Close to the crystal portal,

I see by the gates of pearl,

The eyes of the other angel,

A twin-born little girl.

And I ask to be taught and directed

To guide his footsteps aright,

So that I am accounted worthy

To walk in sandals of light;

And hear, amid songs of welcome,

From messengers trusty and fleet,

On the starry floor of heaven,

The patter of little feet.

THE SENSE OF HONOR IN BOYS.

There is a great confusion in boys' notions of honor. You should not go to the teacher with tales of your schoolmates, but when questioned by those in authority over you, parents, guardians, or teachers, it is your duty to tell who did a mischief or broke a rule no matter what results to yourself, or how unpopular you become. Boys have a false honor which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and bullied in a way every decent boy should resent, because this false notion of comradeship leads them to lie, prevaricate, or keep silence to screen the guilty. Teachers and friends ought to put down this ignorant, petty "sense of honor," for something more intelligent and upright. When you know of a wrong, and keep silence about it when asked, you become a partner in the wrong, and responsible for its original meanness. It is a pity that boys and grown people did not carry the same strictness of principle they show in screening bullies and frauds into points of genuine honor and courage.—*Wide Awake.*

WHAT AILED A PILLOW.

While Annie was saying her prayers Nell trifled with a shadow-picture on the wall. Not satisfied with playing alone she would talk to Annie, that mite of a figure in gold and white-golden curls and snowy gown, by the bedside.

"Now, Annie, watch!" "Annie just see!" "O, Annie, do look!" she said, over and

over again. Annie, who was not to be persuaded, finished her prayer and crept into bed, whether her thoughtless sister followed, as the light must be out in just so many minutes. Presently Nell took to floundering, punching and "O dear!" Then she laid quiet a while, only to begin again with renewed energy.

"What's the matter?" asked Annie at length.

"My pillow!" tossing, thumping, kneading. "It's as flat as a board and hard as a stone; I can't think what ails it."

"I know," answered Annie, in her sweet, serious way.

"What?"

"There is no prayer in it."

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Religious Intelligence.

At Home.

A conference of the bishops of the African M. E. Church was held in Baltimore to consider the proposition of consolidating that church with the Methodist Episcopal Church.

A German Congregational Church was organized in Chicago last week. Profs. Curtiss and Scott, both of whom speak German fluently, conducted the public services.

In consequence of the influx of a large number of Hollanders into Dakota, a special committee of the Reformed (Dutch) Classis has been appointed to aid them in forming churches.

The National Convention, which is to take place July 4th, at Round Lake, is expected to be one of the largest of the kind yet held. Representatives are to be present from all parts of the country, and of different religious denominations. It will be under the auspices of the Methodist National Camp Meeting Association.

The Presbytery of Philadelphia, at its meeting June 5th, released the Rev. John Dewitt, D. D., from the pastoral care of the Tenth Presbyterian church of Philadelphia, that he might accept the professorship of Church History in Lane Theological Seminary, to which he was recently elected. Dr. Dewitt's ministry in Philadelphia has been eminently successful, and his church and Presbytery part with him with great regret.

In the Protestant Episcopal Diocese of Illinois a vigorous effort has been made to allow women to vote at elections for wardens and vestrymen. Bishop McLaren and others stoutly maintained that to grant the desire of the advocates of female suffrage would be to violate the command of St. Paul to the Ephesians regarding the proper relation of man and woman. The Bishop advocated the subordination of woman to man, and argued that the vote of a man represents the spirit of his wife and daughters. The Bishop, however, carefully abstained from mentioning the relation of the man's vote to the spirit of his mother-in-law, or to that of his maiden aunt. His views were accepted by the Convention as gospel truth, and when the vote was taken it resulted in an overwhelming defeat for feminine suffrage.

The General Synod of the Reformed church in America, met in the First Reformed church of Schenectady, on Wednesday, June 7th. About 105 delegates were present at the calling of the roll. Dr. I. S. Hartley, of Utica, the retiring president, preached an able discourse on the evening of the first day, on Heb. 6:1: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection." He spoke of what he considered to be the essential requisites in order that the Reformed church might develop in the line of its history, and reach the greatest condition of success. He urged the re-establishment of a church-year, with its feast-days and fast-days, to keep alive in the minds of the people, and especially of the young, the great facts in the life of Christ, and important events in the church, and thus to sanctify the times and the seasons with hallowed associations. He also urged the return to liturgical worship in a greater degree.

Abroad.

In the Presbyterian Boys' School in Tokio, Japan, there are 95 students, nearly half of whom are Christians. There are at present eight or ten applicants for baptism from this school.

In the United Presbyterian Synod of Scotland, at its late meeting, an overture was submitted by an elder regarding the use of instrumental music, not proposing to require churches which had organs to discontinue the use of them, but only to prevent others from introducing them. It was unanimously dismissed, not even finding a seconder.

A new missionary agency for the central provinces of India has been suggested. It is recommended that a missionary community, including men and women, should buy a village and develop native industries. Native customs should be respected, and the appearance of a European colony should be avoided. The missionaries should identify themselves with the people and exercise a moral influence.—*Christian Union.*

The General Assembly of the Free Church of Scotland met on Thursday, the 18th ult., the thirty-ninth anniversary of the Disruption. The retiring moderator, Dr. Laughton, of Greenock, preached the opening sermon, and the Rev. Dr. Robert Macdonald, of North Leith, was elected as his successor. Dr. Laughton, in nominating him, referred to the splendid achievement accomplished by Dr. Macdonald for the church in the first year of its history apart from the State, in raising £50,000 for the maintenance and equipment of its educational scheme; and remarked that only a man of rare enthusiasm could in 1843, when the church was burdened with many other cares, have undertaken this particular scheme, or believed in the possibility of its success. The Free Church of Scotland has now 1,009 churches and 314,827 members. The income last year for all church purposes was \$3,037,500, being an increase over the former year, \$85,000. The total amount contributed in the thirty-nine years since its separation from the establishment has been \$76,312,900.

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AT

JOHN WANAMAKER'S.

Real laces are now put on a counter by themselves. The fact is worth mention in three ways: first, the convenience of having them together with no mixture of others; second, the avoiding the throng that gathers about the imitation laces; third, (but this concerns us quite as much as you) the fact that our trade in real laces has come to occupy a whole counter.

You may recall, if you like, that we have been selling general merchandise but five years; and that we began under some difficulties. It was quite a jump from men's and boy's clothing to laces, and such things. Is it any wonder that a good many people have looked on and waited to see whether we were going to do our new business as well as our old? Every now and then, some little incident shows whether we are finding out how to cater for ladies.

We have been enlarging and enriching our lace stock. It is made easier now by this little change to see what sort of a stock of real laces we have.

Third circle, south west from centre.

Black cashmere shawls with two round and two square corners, making a sort of mantle; with heavy silk-and-chenille fringe; \$5 to \$12.

Ordinary black cashmere shawls are \$2 to \$10 for square, and \$4.50 to \$20 for long.

We have received more colors; evening and other.

1303 Chestnut.

Plaid dress goods. The counter where they are sold has a very different look from that of the past year or two. All the plaids are small now, and the colors are sombre; as far removed as possible from the gay strokes and broadsides of previous years.

Shepherd's plaids in one form or other, are decidedly the leading name, but they have got into all sorts of fabrics; and the variety is almost without end. Why, do you know? most of these half and two-thirds-price wool and silk-and-wool novelties are shepherd's plaids of a sort.

Second circle, east from centre.

Trunks, valises and bags.
West of middle aisle on Market street.

We are selling a thousand yards a day of Scotch gingham; and as ginghams are only one out of many sorts of fine dress-cottons, the magnitude of them all may be guessed.

Trade comes of having the wanted goods. Our having was never so generous before.

Next outer circle, Thirteenth street entrance.

Figured and dotted Swiss of a hundred patterns is draped over the white goods counter to-day. It affords a good opportunity to see perhaps a quarter of all the styles we have. Patterns are considered uncommonly pretty this year.

Next outer circle, City hall-square entrance.

Sash ribbon, satin-and-grosgrain, 7-inch, of value, \$1.15, for 75 cents; all colors. We refer to a particular sort, of which we have three thousand yards today.

Black moire 7-inch sash, 90 cents.

Black sash at \$1 we are out of part of the time; but we receive some every morning. Do not confound this quality with that sold at 65 cents elsewhere.

Outer circle, by south entrance to main building.

Fans. The large window of 1301 Chestnut contains as many spread out as can be seen; about sixty; a suggestive variety but not a twentieth of the whole. You have seen prettier window-display; but may be, not more instructive. Without asking a question you can see a whole windowful of fans, mostly pretty good ones; and know the price of every one; for every one bears a price-ticket which can be read from outside.

At the fan counter, you shall see all the sorts we have, no matter how busy we are, if you'll take the time.

Second circle, east from centre.

Tennis, ball, bicycle, mountain and sea shoes have come.

West of middle aisle on Market street.

Trunks, valises and bags.

West of middle aisle on Market street.

Scenes of Childhood.
THE OLD HOMESTEAD
BEATTY'S BIRTH PLACE
Near Beattytown, New Jersey.

THE OLD CHURCH
At Mount Lebanon, New Jersey.

PLACE OF EARLY SCHOOL DAYS
Schooley's Mountain, near Anthony.

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TIME TABLE.—Jan. 23d, 1882.

DOWNTOWN TRAINS.	Hrs. Arr.	Exp. A. M.	Mail A. M.	Mail P. M.	Hrs. Arr.	Exp. P. M.	Mail P. M.	Carle Acc.
Leave Martinsburg.....	7 10	10 15	3 10	4 30	8 45	9 30	10 30	A. M.
" Hagerstown.....	8 02	12 40	4 05	4 45	9 45	10 30	11 30
" Greencastle.....	8 27	1 40	3 35	4 15	9 55	10 40	11 40
" Marion.....	8 38	1 12	4 48	5 25	10 05	10 50	11 50
" Chambersburg.....	5 20	8 55	1 25	5 10	10 15	10 50	11 50
" Shippensburg.....	6 43	9 22	1 48	5 35	10 20	10 55	11 55
" Newville.....	6 45	9 24	2 00	6 00	10 22	10 50	11 50
" Carlisle.....	7 30	10 12	2 33	6 30	10 28	10 55	11 55
" Mechanicsburg.....	6 54	10 38	2 59	7 00	10 45	11 10	11 50	8 25
Arrive Harrisburg.....	7 20	11 05	3 25	7 30	11 55	12 20	12 50	9 00

*Arrives Philadelphia 10.50 a. m.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, June 26.

FLOUR.—We quote the whole range of prices as follows: Supers at \$3@3.50; winter extras at \$3.75@4.00; Pennsylvania family at \$5.62@5.87, chifly \$5.75 for good; Ohio and Indiana do. at \$6@6.75; St. Louis and Southern Illinois do. at \$6.50@7; winter patents at \$7.50@8.25; Minnesota bakers' extras, fresh ground, at \$6.50@7.75, for clears and \$6@7.25 for straights, and do, patents at \$7.75@8.50, as to quality. Rye Flour was dull, at \$4.25@4.50, as to quality, for Western and Pennsylvania.

WHEAT.—Sales of car lots No 2 red spot in elevator at \$1.40@1.40; 5000 bushels June at \$1.41; 5000 bushels do. at \$1.40, with \$1.40 bid and \$1.41 asked at 3 P. M.; 5000 bushels July at \$1.25, the closing rate; 10,000 bushels August at \$1.18, closing at that bid and \$1.18 asked, with \$1.17 bid and \$1.17 asked September.

CORN.—Sales of 1000 bushels No. 3, grain depot, at 79c; 4000 bushels do. do. at 78c; 1000 bushels steamer do. at 80@79c; 1000 bushels steamer track, at Richmond, at 80c; 5000 bushels low mixed, on North Pennsylvania track, at 80c; 2400 bushels sailed mixed, in Washington street elevator, at 80c; 10,000 bushels do. June at \$1.10, the closing rate; 80c. bid and 81c. asked for July; 15,000 bush. August early at 80c, closing at 80c. bid and 81c. asked; 5000 bushels September early at 80c; 5000 bushels do at 81c, and 5000 bushels do. at 81c, asked at the close.

OATS.—Transactions comprised 2 cars No. 2 mixed at 60c; 3 cars No. 3 white at 61c, and 5 cars No. 2 do. at 61@62c., with 60c. bid and 61c. asked at the close for June; 58c. bid and 59c. asked for July; 48c. bid and 49c. asked for August, and 48c. bid and 47c. asked for September.

Rye was dull and wholly nominal at 80c. for prime Pennsylvania.

SUGARS.—Raw Sugars continued dull and steady 7@7.5c. for fair to good refining muscovados. Refined were quiet but unchanged at 10c. for cut loaf and crushed; 10c. for powdered; 9c. for granulated; 9c. for mould A, and 9c@9.5c. for standard A's. Molasses was steady 32@33c. for 50-lbs., as to quality.

PROVISIONS.—We quote Mess Pork at \$21.50 @22; shoulders in salt, 9c@9.5c.; do-smoked, do 11c@12c.; pickled shoulders, 10@10c.; smoked, do 11c@12c.; pickled bellies, 12@12c.; loins butchers' Lard, 11c@11.5c.; prime steam do. \$12.12c.; city ket-die, 12c@12c.; Beef Hams, \$24@25c.; smok'd Beef, 18@19c.; sweet-pickled Hams, 13@13.5c.; smoked do, 15@15.5c.; extra India Mess Bacon, \$32. f. o. b.; city family do. \$20, and packet do. \$16.50 f. o. b. City Tallow, 7c@8c. for prime in hog-heads.

POULTRY.—were in light supply and good request at better prices. We quote old roosters at 7c@8c.; mixed old fowls, 13@14c.; all hens, 14@15c.; springs, small, 14@16c.; do. large, 18@22c.

BUTTER.—We quote Pennsylvania and Western creamery extras at 25@26c.; good to prime, 23@24c.; do. imitation, 18@24c.; Bradford fresh, tubs, 25c.; York State tubs, fresh, extras, 21@25c.; Western extras, fresh, 21@22c.; do. good to prime, 16@19c.; do. medium, 12@14c.; factory, choice, 18@19c.; do. good to prime, 12@13c.; common shipping grades, 13@14c.; grease, 4@6c.; prints, choice to fancy, 23@30c.; do. firsts 24@26c.; do. seconds, 18@22c.

CHEESE.—We quote New York factory choice, full cream, 11c.; do. fair to good, 10@11c.; Ohio flat fine, 9c.; do. fair to good, 8@9c.; Pennsylvania part skims, 5@6c., and do. full skims, 2@5c.

Eggs.—Western quoted at 19c. asked, and near-by extras at 22c. asked. On the open market 20c. was paid for strictly fine marks of Western, and 22c. for Pennsylvania, New Jersey and other near-by stock.

PETROLEUM.—Receipts, 6689 barrels crude and 586 barrels refined. The market was firm and moderately active for export, on a basis of 7c. for refined in barrels and 10c. for do. in cases.

HAY AND STRAW.—We quote prime We term and York State Hay at \$18@17; fair to good do., \$14@15, and inferior at \$11@13. Rye Straw at \$12.50@13.

FEDD.—Sales of 2 cars ordinary spring Bran at \$16.25; 1 car good do. do. at \$16.50; 1 car winter do. on track at \$17; 2 cars do. do. at \$17.37@17.50 on track, and 2 cars do. do. running at \$17.

Live Stock Prices.

The receipts for the week were: Beesves, 2,700; Sheep, 15,000; Hogs, 3000; previous week: Beesves, 2000; Sheep, 13,000; Hogs, 3,200. Beef Cattle were fairly active, and prices of all grades were well maintained. Quotations—Extra, 9c@9.5c.; good, 8@9c.; medium, 7@7.5c.; common, 5@6c.; Fat cows, 4@5c.; calves, 3@4c. Milk cows were active at \$30@30, with sales of extra graded as high as \$75.

DRESSED MEATS.—Dressed Beesves were active and closed at 8@10c.; the former rate for Texane. Sales last week: Thomas Bradley, 163 head, 10@14c.; A. B. Bowell, 74 head, 9@14c.; C. S. Dangler, 83 head, 8@14c.; W. H. Brown, 85 head, 9@14c.; Harlan & Bros., 80 head, 8@14c.; J. R. Lowden, 40 head, 8@14c. Dressed Sheep were active. Samuel Stewart sold 812 head, at 5@10, and 90 head dressed lambs, at 12@14c.

Hogs were active and firm. Quotations—Extra, 11c@12c.; good, 11c@11.5c.; light mixed, 10@11c.

Sheep were dull, and the heavy arrivals, which were of a poor quality, had the effect of decreasing the prices 1c. per lb. Extra 100-lb. sheep brought 6 cents. Lambs were dull and low. Quotations—Extra, 5@6c.; good, 4@5c.; medium, 4@4.5c.; common, 3@4c.; culle, 3c.; lambs, 4@5c.; calves, 6@8c.

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